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and
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"WE ARE HERE"

By Superintendent
David O. McKay

TEACHING AS THE
DIRECTION OF ACTIVITIES
By Dr. John T. Wahlquist

**SUNDAY SCHOOL
OUTLINES**

NEWS AND NOTES

VOL. 68 NO. 9
SEPTEMBER, 1933



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Careful study and evaluation of the current issues of *The Instructor* will be productive of many suggestions which may form the basis of excellent articles.

The INSTRUCTOR



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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"We are Here"

By Elder David O. McKay,
General Superintendent Deseret Sunday School Union

When General John J. Pershing and other American soldiers stood with uncovered heads around the grave of Lafayette, that French patriot of the American Revolution, General Pershing thrilled the world with his famous remark "Lafayette, we are here." That short sentence connoted honor to Lafayette's noble soul, tribute to his heroic deeds, appreciation of his unselfish, invaluable service to the American Colonies, and said in effect, "we are here to offer our lives as you did in the great cause of Liberty and Right." In that historical incident France and the United States clasped hands in mutual gratitude and friendship. All the world-wide significance of that moment lay in the fact that the American army responded to the call of her sister nation and answered through its general, the one word "here."

I cite this incident as an example of worthy imitation by another great army engaged in even a nobler cause. Three hundred and thirty thousand men, women and children are calling for instruc-

tion every Sunday morning. Three hundred and thirty thousand intellects are seeking knowledge, three hundred and thirty thousand minds are groping for light, three hundred thirty thousand souls yearning for comfort and peace. Twenty-nine thousand officers and teachers have volunteered to answer this call, and the expectant multitudes gather in grateful expectancy. It would have been cowardly and criminal for America to promise to help the distressed allies, and then to fail to keep the promise. Is it not also reprehensible for a teacher to promise to meet a group of trusting children and then to fail to keep the appointment! Every acceptance of the responsibility of teaching a Sunday School class involves a promise. "A mind that is conscious of its integrity scorns to say more than it means to perform."

When I was a boy, one of my teachers in Primary travelled four miles either by team or on horseback to meet her class. One day several of us youngsters were standing by the hitching post as this young woman dismounted from her white pony. We noticed that the horse was wet half way between his flank and back, the saddle also, and the teacher's skirts were drenched. We knew that the South Fork river was in spring flood, and that our teacher had run a great risk in fording the dangerous current. I cannot now recall any specific instruction of that worthy teacher, but I shall never forget the impression made when we realized that she had heroically crossed a raging river (for so it was to us) to keep her appointment with her class. Her "Well, boys, I am here," impressed us more deeply than any theoretical lesson or many lessons on the importance of keeping one's word.

There are some lessons upon which we may be poorly prepared, there may be members in the class whom we may fail to interest, but there is one thing which we all can do: On every Sunday morning each one can answer "here," or, if prevented by illness, can send an excuse for absence.

Before a teacher can wield effective influence upon members of his class, he must have their confidence, and confidence is won more in acts of sincerity than in abstract theory. Mr. Babson, the statistician says, "The success of individuals, the success of communities, the success of nations," (and I will add the success of classes) "depends on these fundamentals, *integrity, faith, industry, brotherly kindness and an interest in the soul of man.*" He says further, "All there is in the world today that is worth-while comes from men filled with, and from groups actuated by these fundamentals."

There are many ways in which the sincere teacher may prove that he believes in and practices these virtues. They will radiate from his personality, he will demonstrate them in thorough preparation, in his faith in the principles he propounds, but one of the best ways of proving his integrity, his dependability, his "interest in the souls of men" is to be prompt and regular in keeping his appointment every Sunday morning.

Summer vacations are now over, groups are once more assembled for worship and study. We make an appeal for fewer absences in the Sunday School corps of teaching than ever before in the history of the Church. Excepting only those unavoidably absent and therefore legitimately excused, we visualize twenty-nine thousand well prepared officers and teachers by their presence saying to three hundred and thirty thousand eager members,

"Fellow workers, we are here."

Teaching as the Direction of Activities

By John T. Wahlquist, Ph. D., University of Utah

CHAPTER II

Four Basic Principles of Education

(Two or More Class Sessions)


Education is always the experience of the learner, not of the teacher. A teacher may tell her story ever so well without teaching anyone. Children may be led to recite in "concert recitation," in a mechanical manner, without any real change in their behavior. The production of actual changes in the abilities, understandings, and appreciations of children involves at least four basic principles of teaching: namely, (1) the doctrine of self-activity; (2) the doctrine of interest; (3) the doctrine of apperception; and (4) the doctrine of simultaneous learnings.

1. **The Principle of Self-Activity.** The five-year-old defines objects in terms of use. A chair is something to sit upon; a table is something to set things upon; a book is something to read, etc. His religious concepts are likewise the products of his own experience. Prayer is an act of talking to Father in Heaven; Heavenly Father is a glorified earthly father, etc. If we search for the key to his understandings and appreciations we find them in his daily life, including Sunday School instructions. Meanings are the results of self-activity.

Children learn by virtue of their own experience; nothing can be forced upon or into them. One mind can never transfer its contents to another as a liquid may be poured from one vessel to another. If A desires that some fact which he knows shall become a part of B's mental equipment, he must state the fact in oral language; but to do so is merely to set the air vibrating in a certain way, and B's mind will be affected only as it reacts in consequence of these vibrations. Under many conditions—such as: if B is asleep, or if his attention is directed elsewhere, or if the language employed is unintelligible to him—the fact remains unknown to B. If A writes the statement of the fact on the blackboard, the case is the same except that now the stimuli are light waves instead of air vibrations. Whatever means A may employ in attempting to 'impart' the fact to B, the efforts of the former terminate in the production of some form of physical stimuli, and the success of his attempt depends upon the activity occurring in the latter in response to the stimuli. Hence * * * the law of self-activity holds."†

All teachers tend to violate this doctrine; only conscious effort keeps the offenses at a minimum. It is much easier to tell an incident than listen to someone else tell it. Teachers are inclined to do too much rather than too little; talk too much rather than too little; give an answer rather than wait for one, etc. Especially are these the faults of beginning teachers. No amount of activity on the teacher's part is a substitute for pupil-activity; children learn by virtue of their accepted share in the enterprise.

†Reagan, page 2.



It is possible to have a quiet class without any real learnings. An orderly class may mean a number of things: it may mean a bored group, insensible to the teacher's harangue; it may indicate the presence of a strict disciplinarian who has secured order by forcing attention there and away from the lesson; or, it may mean a class actually participating in every word of the teacher and group.

Experiences may be either direct or vicarious. Self-activity plays a similar role in either case. A child must bounce a ball in order to learn how to bounce a ball. He may learn honesty by listening to a graphic story of "Honest Abe Lincoln," providing his interest is aroused and maintained throughout the recital, and the story can be interpreted in terms of his own experience. In this respect we differ from animals; humans learn readily by vicarious experience. Always, the outcome is determined by the degree of active participation.

2. The Principle of Interest. Interest in a thing follows attention to that thing; when attention is satisfying then interest is aroused. Attention is wholly intellectual and interest is the emotional concomitant. Furthermore, interest, stated the other way, becomes the cause of further attention. Attention leads to interest and is determined by interest. Attention may be spontaneous, forced, or spurious; interest is never forced, it rests upon either instinctive or acquired spontaneous attention.

Instinctive spontaneous attention is wholly involuntary in character, originating in the instinctive nature of the individual, such as attention to bright colors and lights, loud and unusual noises, sudden changes and sharp contrasts, movements, novelty, and rhythm.

Forced attention is voluntary in nature, accompanied by feelings of annoyance, necessitating the inhibition of attention to distracting objects or activities, requiring the exercise of will. When pupils study because they are told to study; or, because of grades, credits, honors, promotions, prizes, privileges, or exemptions; or, for fear of sarcasm, ridicule, or punishment; or, for any combination of the above factors, attention may be said to be forced. Forced attention is not a matter of the nature of the activity itself, but of one's attitude toward it and the competing activities such as the desires to play baseball, to bask in the sun, etc.

Oftentimes, subject-matter studied under forced conditions acquires an immediate and compelling interest. The attention which characterizes this mind-set is described as *Acquired spontaneous attention*. Such attention is involuntary and does not require the exercise of will in securing and maintaining it. This sustained attention is the outstanding characteristic of the scholar.

Spurious attention is pretended attention, induced to deceive the teacher. A teacher who attempts artificially to induce attention is very likely to secure this type. Rapping on the desk or nagging and scolding may secure spontaneous attention but the usual carry-over, if any, is of the spurious variety.

Spontaneous attention is the teacher's goal! Here, all the pupils are concentrating on the matter at hand, unmindful of conflicting desires. In forced attention, the pupils' energies are divided, some of it being expended in an attempt to keep attention on the matter at hand and to keep other attractions out of consciousness. Although spontaneous attention is best, forced attention is the alternative which

may lead, in time, to acquired spontaneous attention. Consequently, there is place for both types of attention, especially when the former can not be induced in all students.

The interested class is easily detected. The general emotional tone is very evident; the children are happy, enthusiastic, and co-operative. They sit erect in their seats or lean forward with an air of expectancy; they nod and shake heads in agreement or disagreement; they gaze toward the object of attention, eyes shifting from pupil to teacher, as questions and answers go back and forth; their eyes sparkle, countenances brighten and facial muscles express eagerness, pleasure and anticipation. Nevertheless, the interested class is not the noisy class. On the contrary, although there may be some whispering and some audible exclamations of individual points of view, interested pupils are usually attentive to, and critical of one another's statements. If the teacher acknowledges one at a time, holds all pupils responsible for all questions, and permits children to check upon, and to disagree with one another for good reasons, discipline is no problem.

Causes of inattention are too numerous to mention. The following are noteworthy: bad physical conditions of room, too hot, no air, poor light, etc.; tardy pupils, distractions in and out of building, waste of time in beginning, and in searching for references and material, etc. Probably more important than all these are the teacher, the subject-matter, and the methods of teaching.

A listless, unprepared teacher arouses neither spontaneous nor forced attention. A teacher who indulges in rambling, desultory talks, attempting all explanations and consuming all time, is uninteresting. The teacher who relies wholly on question-answer procedure, milling over material that pupils already know, is boring. On the other hand, teachers who make the most of the short time they reserve for their own contributions, who are prepared, who vary the exercises at each sign of boredom or fatigue, and who emphasize pupil-participation are the most interesting and most successful teachers.

Effective teaching which results in adaptations is always interesting. It is to be remembered, however, that it is interesting because it is effective and not effective necessarily because it is interesting. "Soft pedagogy" is the name applied to the despicable art of "interesting" children, in the sense of entertaining them, never moving beyond the instinctive spontaneous level, substituting the easy for the difficult, the involuntary for the voluntary states, etc. However, the most interesting of all activities are self-imposed tasks, involving great effort. In fact, to be truly interesting, an activity must be challenging, calling for a conscious attack. When pupils are led to select tasks, plan methods of attack, and allowed some freedom in the same, teaching is effective—because it is effective, it is interesting.

3. The Principle of Apperception. Any stimulus applied to an individual is interpreted in terms of his previous experiences. Meanings assigned to new situations are the product of antecedent experiences. In fact, nothing foreign to one's prior experiences can ever appear in mind in response to any stimuli, regardless of how foreign it is to previous activities. When the Southern girl saw a snow storm, she told her mother that it was raining sugar. All new ideas are of necessity related to old, familiar ideas. The stock of old

mental-stuff, which establishes the limitations for the assimilation of the new elements, is called the apperceptive mass.

How apperception takes place is more easily illustrated than described. If your group recorded their first reactions to the word "Washington," there would be a variety of responses, such as city, state, man, school, statue, etc. The word "bay" would likewise bring numerous responses.

An analysis of these two examples, and others you may suggest, indicates the presence of two elements, possibly reducible to one inasmuch as the second is dependent upon the first: (1) past experience; and, (2) the present mind-set. At times we are made ready for certain presentations by the recall of old ideas which produce an air of expectancy. If the old stock of related ideas is in mind, the associations are faster and the interpretation is sounder than otherwise.

In the absence of a definite mental-set pertinent to the new situation, recall of past experience is largely determined by three factors: intensity, frequency, and recency. The more vivid, the more frequent, and the more recent experiences are more likely to determine the apperceptive uses at play in the new situation.

An effective teacher cannot ignore the law of apperception. All lessons involve apperceptive background. If the students have it, it must be called to mind. If they lack it, it must be built up piece by piece or the lesson must be delayed. At all times the teacher can best gauge reception of new ideas by ascertaining the apperceptive mass. Many lessons are left abstract when they should be concrete in order to relate to life rather than to books; many lessons are left complex when the various component elements, simple though they may be, are not called to mind separately; and, many discussions are theoretical, in the clouds, when merely relating the principles to every-day experiences would make them practical, down to earth. Furthermore, students are more likely to profit from lessons if they are in the proper frame of mind, aware of the lesson aims and objectives.

4. The Principle of Simultaneous Learnings. Contrary to the practices of the typical classroom teacher, pupils do not learn one thing at a time. As a matter of fact, they often learn the very things which we do not intend to teach. As the result of a Sunday School session a boy may have numerous reactions which act as controls of future conduct. For example, he may gain an intelligent understanding of the situation under scrutiny, including a command of the supporting facts and information and of the theories regarding the same held by the teacher and the religious group—hereafter referred to as the "primary learnings"; and, in addition, he may be changed in a number of ways quite foreign to the instructor's mind, depending upon his reactions to the subject-matter, to the teacher, and to his classmates—which may take either negative or positive forms, such as a definite dislike or a marked respect for the Sunday School, the subject, the teacher, the class, classmates, etc.—described as "secondary learnings". While a teacher is teaching a great moral in an uninteresting manner, students may be passing notes, whispering, and otherwise practicing deceit and poor manners—sometimes labeled "the concomitants".

The secondary learning may outweigh the primary lessons. At

times, as in the above example, this is unfortunate. On the other hand, ideals, interests, tastes, and general habits, are often best taught by an indirect attack, through a study of biography, history, or literature. In such a case, the subject-matter is simply a means-to-an-end, the concomitants are all important.

Teaching Sunday School effectively is something more than teaching subject-matter. The teacher must be aware of the "wider problem of method," i. e., the effect of the total classroom situation. To teach obedience, respect for authority, love of peace, etc., may be far more important in life than specific knowledge of incidents in church history, ancient prophets, Biblical literature, etc.

The Interrelations of the Doctrines. The four basic principles are interrelated in numerous respects. Self-activity is dependent in large measure upon interest; interest is most easily aroused through pupil participation; interest is dependent upon the apperceptive mass; apperception is in part a frame of mind, which rests in established interests; children are likely to be active and interested in activities foreign to the lesson but for which their past experiences have prepared them.

Implications for Teachers. The effective teacher can not violate any one of the basic principles of teaching. The instructor who talks over the pupils' heads on the assumption that he is talking where their heads ought to be is wasting their time and his. The teacher who fails to connect the lessons with the daily life activities of the youngsters is resting her case on forced attention. The teacher who ignores leads in pupils' statements is missing a golden opportunity for the arousal of interest. The teacher who ignores discipline may be teaching more evils than truths. The teacher who does all the work is seriously curtailing educational opportunities for pupils.

Learning Exercises

1. What is the "key" to individual development?
2. How does one individual influence another?
3. Explain: "Education is the reconstruction of experience."
4. (a) Distinguish four types of attention. (b) Rank them in order of importance.
5. (a) Describe the methods of the most interesting teacher you ever had. (b) The least interesting instructor.
6. List one or more words which will stimulate various reactions depending upon the apperceptive mass and mind-set.
7. (a) Cite an instance in which "secondary" is more important than "primary learnings." (b) Cite the opposite situation.
8. (a) Describe a common violation of each of the four basic doctrines of education. (b) Indicate the correction for each fault.

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Summary of Unit I
(Review: One Class Session)§

We err when we put familiarity with facts above attitude of understanding and appreciation. How to think, involved in the process of adaptation, is vastly more important than what to think, the end-product of indoctrination. Simply because it is easiest, teachers are inclined to tell students rather than to stimulate pupil participation. The teacher's goal is the control of conduct, which involves more than imparted knowledge or indoctrinated theories. Controls within the Sunday School teacher's reach are reducible to attitudes of understanding and appreciation, best gained with strict attention to the basic doctrines of education: self-activity, interest apperception, and simultaneous learnings. Teaching, in the last analysis, is a process of stimulating, guiding and directing pupils' activities.

UNIT II

ESTABLISHING AN EFFECTIVE LEARNING SITUATION
(Three Class Sessions)

Classroom management deals with the extra-instructional activities of teachers—those duties that lie outside the field of teaching proper. Although problems in routine and discipline are not generally conceded to be as important as problems of instruction, the latter are dependent upon the former. Beginning teachers are more baffled with crisis in management than with mastery of methods, especially is this the case in the Sunday School. Consequently no apology is made for the introduction of the topic at this point in the discussion. The first step in effective teaching is the establishment of a setting favorable to learning.

CHAPTER III

Effective Classroom Routine
(One Class Session)

The impartial observer notices that routine matters are more easily handled in day school than in Sunday School. In the regular school, pupils are compelled to attend regularly, parents are forced to lend their support, and the teacher is given absolute and final authority. The church worker faces an entirely different situation; attendance is irregular; the teacher may not know the disturbers; and, parents may resent any display of authority, always an uncertain field in a volunteer organization. Nevertheless, the lay-teacher must have order if she is to stimulate, guide, and direct activities.

There exist two conflicting theories with respect to classroom organization. Most adults have experienced the more formal organization of the traditional classroom, at least in day school. Most children are enrolled in classes reflecting, in part at least, the teachings

§Devote this class session to a review of the whole unit. Note the class leader should read Unit III, Chapter I, getting the most out of the subject matter. The most successful review-session will involve widespread and whole-hearted student participation.

of the apostles of educational freedom. Naturally, when a volunteer teacher from the formal school faces pupils from the informal there is trouble, neither teachers nor pupils know exactly how to adjust to the situation.

In view of modern day pedagogy Sunday School teachers cannot emphasize rigid rules, machine-like behavior reactions, and teacher authority. On the other hand, individual liberty must not mean license; the stress on reasoning must not eliminate the formation of social habits; and confusion must not replace order.

Most teachers would be rated somewhere between the extremes on a scale designed to rate teachers with respect to formalism. There seems to be ample justification for such a position. The liberty of which we sing is never perfect liberty, which is anarchy. What we want is "as much liberty for each as is consistent with the rights and opportunities of all." Any effective social organization must to some extent inhibit extreme individualism.

The conflict between reasoning, stressed by the advocates of freedom, and habits, emphasized in formal situations, is more apparent than real. Reasoning, meeting the new, unusual situation, is naturally the forerunner of habit. "The reasoned responses of yesterday become the habitual ones of today." After intellectual acceptance, habit holds fast that which is good. Nine-tenths of life for most people is sheer routine. The more of the details of our daily life we can reduce to habits, the freer our intellects are to deal with the crises, the major issues. Undoubtedly, the teacher must establish some routine if the minds of pupils are to be freed for other concerns.

A list of factors occurring so frequently that they demand systematic attention follows:

1. Assigning seats.
2. Making seating charts.
3. Recording attendance.
4. Directing the passing of classes.
5. Distributing and collecting materials.
6. Arranging and caring for equipment.
7. Regulating light, heat and ventilation.
8. Position of the teacher.

Assigning Seats. Effective teaching is a pupil-teacher relationship. Consequently, the teacher should know every youngster, at least, by name. Assigning seats and making seating charts is the solution. Sunday School children may resent autocratic assignments. Nevertheless, they can hardly object to assignments to seats of their own selection, permitting the teacher to change them as their conduct requires. Alphabetical assignments usually break up troublesome cliques and separate intimate friends with unfinished or endless conversations. Visual, auditory, and other defects must be recognized and adjusted, which makes the democratic plan preferable. As far as possible, pupils should be assigned to seats of suitable sizes or, better still, the seats should be adjusted to the children where adjustable furniture is used. Fatigue and irritation are often caused by seats too high or too low, usually the former. Pupils causing disciplinary troubles should be seated so as to minimize their contacts with other pupils, usually in rear seats.

The Seating Chart. When children have been assigned seats, a seating chart should be made. The scheme below is suggestive:

Don (5) Lee	Carl (6) Lund	Norma (8) Olsen	Dewey (9) Smith	
Hope (4) Jones	Otto (7) Olesen	Mary (2) Clive	Nina (1) Brown	George (3) Howe

Teacher's Position

Recording Attendance. One of the most frequent causes of poor discipline is oral calling of the roll. A seating chart makes this unnecessary; the roll is taken by inspection in a moment's time. By recording key numbers before the names, as in the sample above, absentees may be readily entered in the roll which should be kept in alphabetical order.

The Passing of Classes. Much poor discipline is carried from the halls into the classroom. Although the hall problem is the concern of the whole school, the classroom is the teacher's problem. If possible she should enter ahead of the children or with the pupils, and check attendance as soon as they take their seats. Monitorial assistants, "traffic squads," can be of great assistance in halls and classrooms. Informal lines can be formed in response to signals for re-assembling. Although rigid marching is questionable, quick and ready passing accompanied by music, with a minimum of conversation and no rowdiness, is to be encouraged. Insistence on anything beyond this point may result in conflicts not worth the price. At all times avoid organization simply for the sake of organization. Furthermore, if there are to be rules, let the class participate in their making. Children with day-school experience realize that they should not run, scuffle, shout, sing, loiter, or congregate in the hall. Especially this should be the case in a church building. Classroom and hall confusion should not be tolerated in the name of religion.

Distributing and Collecting Materials. Assigned seats facilitate the systematic distribution and collection of materials and papers. Papers to be collected can be passed along the rows from left to right, and then forward, each end student waiting for papers from the rows behind him; or, as an alternative, from the last seat in the row to the seat in front, each student waiting for the papers from behind and placing the papers in order. Monitors may assist at times. In general, papers can be handled without students leaving their seats which usually invites disorder. Monitors may assist in the sale and distribution of leaflets which should then be definitely scheduled at the opening or the closing of the session. Maps, pictures, books, and supplies are distributed with least bother before students enter the classroom, and collected with least trouble from the desks after the session, saving time for class work. Effective routine may mean a trip by the teacher to the classroom before and after Sunday School.

Arranging and Caring for Equipment. As the physical materials required in the modern Sunday School increase, systematic ways of caring for them must be devised. A map which hangs in one position week after week loses its charm; a map placed in an inviting position involves great wear and tear, etc. Storerooms, shelves, and racks should be adequate to care for all equipment. Services of students should be enlisted, observing the principle of rotation in office. Smaller children are especially attracted by blackboard assign-

ments of the duties for the day, thus: (Mary) will take care of the books, etc.

Regulating Light, Heat, and Ventilation. Pupils should face toward well lighted blackboards and away from windows. There should be convenient aisles for travel to and from doors, and adequate and well-shaped space at the front of the room for class activities. There can be no objection to circular arrangement of seats or any other arrangement, providing it does not lead to continual shifting of movable furniture or involve poor lighting effects.

Much boredom and fatigue is directly traceable to improper heat and ventilation. Contrary to our teachings of a decade ago, the amount of carbon dioxide in a typical class room is at no time of physiological importance. Individuals forced to breathe stale air containing four to six times as much carbon dioxide as fresh air contains, when the effects of temperature and humidity are controlled, suffer not at all. Recent investigations indicate that a temperature of 68 degrees and an intake of 30 cubic feet per minute, formerly accepted standards, are merely suggestive; considerable variations on either item are not serious. On the other hand, the circulation of the air is of considerable importance. The action of the sweat glands is obstructed when air stagnates. Heated bodies result in discomfort, bad odors and drowsiness. Not in fear but in wisdom, windows or ventilation devices must be adjusted in foul weather and fair. Some teachers let monitors read thermometers which should be in every room, and record temperatures at fifteen minute intervals. (Incidentally, a sense of duty solves some disciplinary problems).

Position of the Teacher. As a general rule, the teacher should stand the major portion of the time while conducting class work, being seated only when pupils are responding at some length. He should avoid standing on the window side of the room, saving pupils the strain of facing the light. He may move freely about in the room, in front of pupils while reciting and among the pupils while studying at the seats.

Summary. Routine is primarily designed to free time and energy for the more important problems of teaching. Incidentally, it is closely connected with disciplinary matters. It also affords excellent training in order and system, and in subordinating selfish motives in group situations. Good routine leaves pupils free to deal with problems resulting in attitudes of understanding and appreciation. Together with habits, some of which are the resultants of good routine, these constitute the controls of conduct possible of realization in the classroom.

Learning Exercises

1. What are the advantages in assigning seats?
2. How does the efficient teacher "call the roll"?
3. What solutions do you propose for "the hall problems" in the Sunday School?
4. Should Sunday School children "march" to their classrooms?
5. Should classrooms be decorated? How? By whom?
6. What room temperature is best?
7. What is meant by "liberty"? By "freedom"?
8. What is the difference between the formal and the informal classroom? Which do you favor? Why?

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CHAPTER IV

Effective Classroom Discipline


(One Class Session)

No two people are likely to consider discipline in exactly the same light. To the teachers of the last century discipline meant good order; to the pedagogues of today discipline means good working conditions. In the traditional school discipline was secured through repression; in the modern school discipline is a concomitant of expression. The drill-master kept order by force of his dominating personality, regardless of the monotonous nature of the "work"; the progressive teacher secures order through the appeal of the activities, which are selected because of their function in every day life. On the one hand, there is restraint, appeal to authority, with spurious attention as the end product; on the other, there is evidence of freedom and liberty, resulting in spontaneous attention, with good discipline as the by-product of effective study. One is *negative*; the other is *positive* in nature. One teacher views schooling as intellectual training, ignoring emotional and volitional training, "concomitants" of all learning; the other sees the wider problem of method involved in simultaneous learnings and plans for pupil participation and appreciation. One setting brings fear or the "get-by attitude"; the other brings active cooperation and respect for genuine leadership.

Contrary to popular opinion, the quiet room may not provide the ideal learning situation. It may be that teacher and pupils concentrate on order to the extent that nothing of significance is accomplished. If so, fear and restraint becloud the atmosphere. True order implies method of attack on common problems, involving a wholesome atmosphere for learning. Learning takes place during activity; consequently, enough freedom to facilitate this activity is necessarily involved. Likewise, the noisy room is not likely to furnish the best learning situation. Active minds do not necessitate active bodies. Furthermore, inhibition is a form of activity involved in all group relationships. Freedom must mean something other than license.

Matters for Disciplinary Action. There is complete agreement among observers with respect to many activities which are, or may become, matters for disciplinary action. Among these we may list:

1. *Conversation*, in an undertone, whispering, or note-passing, which is an expression of idleness, or lack of interest, or competing outside interests.
2. *Unnecessary movement* about the room or in the seats, occa-



sionally involving drumming on desks, shuffling feet, dropping objects, etc. This may be an expression of a deliberate desire to annoy, or of a natural craving for physical activity. As interest in the work increases, this activity usually subsides.

3. So-called *fun* carried into the classroom, passing toys about, playing with elastics, pricking with pins, pulling hair, drawing pictures, tearing leaflets, etc. Again, this may be an expression of boredom with the class work or of a desire for activity. While minor displays may be tolerated, they are likely to demoralize the class.

4. *Sensationalism*, doing things for effect, being "smart," performing clownish acts, asking silly and irrelevant questions, etc. This may mean resentment at the type of class work and quality of teaching, compensation for poor scholastic ability on the individual's part, or a carry-over from other situations. At any rate, it can not be indulged.

5. *Impudence and defiance* toward teacher. Due in part to the work, to appraisal of teacher's ability, and a variation of the exhibitionism mentioned above.

6. *Breaches of polite social conduct*, such as combing the hair, powdering the face, chewing gum, etc. These may interfere little with class work. However, they may indicate lack of interest.

Causes of Poor Discipline. Probably enough has been described to indicate the teacher's problem. Before we look for cures and preventatives, let us look to causes.

The personal influence of the teacher, coupled with the nature of the work he performs, is the greatest factor in determining classroom behavior of pupils. Personal charm, forcefulness, resourcefulness, judgment, tact, patience, sympathy, vigor, humor, etc., form a bulwark against poor discipline. On the other hand, a weak will, a wavering attitude, nervousness, conceit, anger, indolence, pessimism, fault-finding, etc., are certain to stimulate undesirable reactions. In the Sunday School, hypocrisy and insincere attitudes should be added to the list.

The teacher's voice is so important that it deserves special attention. Nothing indicates emotional disturbance more surely than the quality of the voice. The frightened teacher tends to talk louder and louder, thereby creating safety in the undertone conversations against which she is competing. The rasping highly-pitched voice produces strain and attendant irritability. The monotonous, inaudible voice is just as likely to offend. The voice should be distinct, emphatic, and audible from every quarter of the room.

As indicated in the previous chapter, classroom routine is closely associated with discipline. Eliminating discomfort due to poor light or ventilation, reducing waste of time in calling rolls and distributing materials, controlling seating combinations, etc., are, in one sense, disciplinary measures.

Teachers sometimes offend, especially in Sunday School where a student is taught to think his soul is his own, by laying down rules of conduct. Negative rules are psychologically unsound, centering attention on the thing not to be done. It is a good rule to make no rules.

Most disciplinary problems are the fault of the subject matter or the method of presentation. Violation of the laws of learning (chapter II) bring a natural penalty. Most of the trouble arises from

the fact that the teacher does all the work, that students are given no chance for self-expression. Many teachers go through the entire period without varying the character of the activities, ignoring signs of boredom and fatigue. In every class, unless the teacher is alert, there is a tendency to short-circuit the discussions, ignoring the remainder of the class members whose energies naturally seek other outlets. Much subject-matter of interest to theologians is of remote concern to children, who need something related to their needs and experiences. An interesting class involving much self-activity is the key to good discipline.

Many teachers vacillate back and forth, permitting this sort of thing today and accepting the same action tomorrow as a personal affront. Many indulge pupils in certain performance until they are desperate before they accept the issue and do something about it, usually, due to the emotional stress, the wrong thing. Failure or hesitation to act only aggravates the trouble. Most troubles can be "nipped in the bud."

Disciplinary Measures. Too many teachers have relied almost entirely upon punishment as the key to good discipline. As a matter of fact, few punishments are within the jurisdiction of church teachers. Those left have decided limitations. Certain of them have no value whatsoever. *Scolding and nagging*, in time, lose their effect. The net result is an unpleasant situation, arousing student resentment. *Sarcasm and ridicule* are dangerous tools, inviting student retort. *Threats* are of no value if they are not carried out, and simply delay decisive action with respect to the issue. *Forced apologies* are insincere, and involve much face-to-face wrangling. *Raising the voice*, and shouting, simply intensifies the problem left unsolved. *Slapping and shaking* arouse parental objections and student anger and resentment, and tend to arouse the teacher until the emotion takes sway over the intellectual processes.

Church teachers should rely upon a positive, frontal attack on the problem of discipline. A few special techniques are worthy of discussion. Much disorder can be avoided by assigning seats, or insisting that pupils move to different seats when noisy or boisterous. In the event that they will not move there should be *dismissal from the classroom and building*, although this will require the approval, and, oftentimes the assistance of the superintendency. When pupils show signs of boredom or fatigue, the *nature of the class work should be altered*. An occasional period of relaxation, games, singing, or stretching, is advisable, especially with the younger groups. *Pupil-participation in management*, such as monitors for hall duty, for checking roll, for distributing materials, including punishment of offenders, is helpful, if well regulated. Above all, individual conferences with offenders is the most effective device. This should be a *private conference*, involving no individuals not a party to the offense. Here the teacher should endeavor to get the offender to analyze his motive and to explain his behavior. In the pupil-teacher relationship he lacks the backing of the group which tends to make him more responsive and introspective. If the teacher is tactful and sympathetic, no rancor need be permitted. Above all, the teacher should be cognizant of the *relationship of subject-matter to student needs and interests*.

Lastly, Colvin's much-quoted maxims for discipline in the classroom are worthy of attention:

1. "Begin each class exercise with vigor and promptness.
2. "Strive to keep each member of the class busy during the entire period.
3. "Have some system of holding every member of the class responsible for all that takes place during the class period.
4. "The teacher must hear all and see all that is happening in the class all of the time."

Learning Exercises

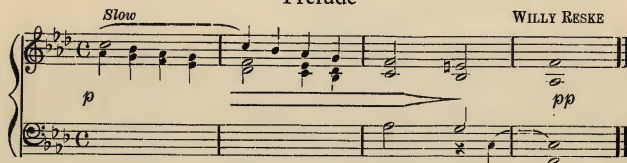
1. What does good discipline mean to you?
2. Contrast the "old" and the "new" school with respect to discipline.
3. How would you deal with each of the six types of misbehavior described?
4. What are the "keys" to good classroom discipline?
5. How are routine and discipline related?
6. To what extent, and upon which punishments, should the Sunday School teacher rely?
7. What does the author mean by a "frontal attack" on the problem?
8. What are the advantages of the "individual conference"?

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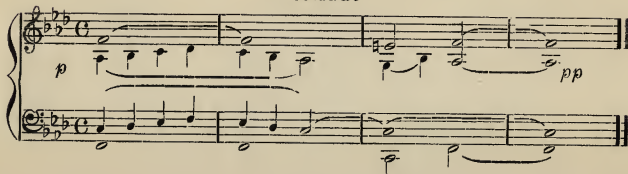
Prelude



SACRAMENT GEM FOR NOVEMBER, 1933

'Tis good to meet each Sabbath day,
And in His own appointed way,
Partake the emblems of His grace,
And thus renew our love and faith.

Postlude



Sunday School Notes and News

HAVE YOU A STANDARD SUNDAY SCHOOL?

If you answer "yes" it will mean—

- that you have a fully organized local board consisting of superintendent, two assistants, secretary, treasurer, librarian, chorister, organist and competent teachers for every class or group;
 - that the division of responsibility in the superintendency has been effected;
 - that you hold weekly superintendents' meetings;
 - that you hold monthly local board meetings;
 - that you have regular Sunday morning prayer meetings;
 - that you begin at ten o'clock and follow the regular order of exercises;
 - that you have four complete rolls, kept up to date, viz.: one of the entire ward membership, one of the actual enrollment, including cradle roll, one of the excused members, and an enlistment roll;
 - that you have an enlistment committee;
 - that at least 75% of your officers and teachers regularly attend Union meeting;
 - that you are prompt in sending in your monthly and annual reports;
 - that your officers and teachers are working in harmony with each other, with the Priesthood and Bishopric.
- Can you make the grade?

HAVE YOU BEEN AN OFFICER OR TEACHER FOR 50 YEARS?

Some months ago we asked for the names and addresses of those who have devoted fifty years or more as officers or teachers in the Sunday School. There was no response. We believe, however, that there are many who have labored for half a century in this great cause, and again we ask for their names and addresses. We have something interesting for them. Please give name, residence and places and kind of service.

He Served for Sixty-two Years

Since the last paragraph was in type and before going to press, we learn that Elder James H. Anderson, former Collector of Internal Revenue for Utah, has been engaged in the Sunday School work, as officer or teacher, for 62 years, including two years spent in the missionary field. He began in 1871, and is still going strong as a teacher in the Gospel Doctrine department of the Eleventh Ward, Salt Lake City.

Can anyone beat this record?

KEEP IN TOUCH

Stake superintendencies and boards are urged to keep in close touch with the General Superintendency and Board, either by personal visits to the General Office, which is now located at No. 50 North Main Street, Salt Lake City, or by correspondence. All letters, except personal ones to the superintendency, should be addressed to the General Secretary, A. Hamer Reiser, at the address named. Superintendent David O. McKay and Stephen L. Richards, of course, have their offices in the Church Office Building, 47 East South Temple Street and should be addressed there.

The Church Sunday Schools constitute a great Union with general, stake and ward officers and teachers working in perfect harmony to carry out the instructions and desires of the general authorities in Sunday School matters. Any tendency to act contrary to their regulations results in confusion. It is a fact acknowledged by all observers that the best and most inspiring Sunday Schools we have in the Church are those that faithfully follow the prescribed order of exercises; and these schools are those that, through their stake officers, keep in closest touch with the General Board.

To Superintendents, therefore, we say, write or visit us often. Our office will give you courteous attention and your letters prompt answer. We may not be able to solve all your problems satisfactorily, but an understanding of them will help.

Keep in touch!

Who Wrote "Ibed?"

T. Albert Hooper, manager of the Deseret Book Company writes asking us to urge those who prepare quarterlies to repeat the names of references, instead of using the word "ibed." He says every day the company gets a letter from somebody asking for a copy of "ibed," or for information as to where the book may be found. Writers please take notice.

Senator Thomas and Family Feted

Our board member, Senator Elbert D. Thomas and his wife and family were accorded high honors in Honolulu on their recent visit to lovely Hawaii. In addition to the many civic and official functions, a reception was given them at the Kalihi L. D. S. Chapel by the Hawaiian Mission, presided over by Elder Castle H. Murphy. Missionaries and natives vied with each other in presenting an elaborate program of music and speeches. Aloha Oe!

Likes the Instructor

Superintendent Ira H. Ratcliffe, of the Roanoke Sunday School, Virginia, writes: "I would feel as if I had lost my right hand if I did not have access to **The Instructor**. Since the change last November, it is a most wonderful companion, full of helps for carrying on Sunday School work. As long as I have anything to do with this work, or have any finances at all, I will never do without **The Instructor**."

One Hundred Percenters

Box Elder Stake reports one hundred percent enrollment in five of the departments in ward Sunday Schools, viz.: Harpers—Church History and Department "A"; Mantua—Church History and "A" Department; Perry—Church History. The general secretary's report shows that the largest percentages of enrollment are to be found in the two departments named in Box Elder's hundred percenters. Our losses usually occur in "B" and "C," ages 15 to 20.

A Comprehensive Report Blank

Superintendent Stephen R. Boswell, of Sevier Stake, has perfected a very comprehensive blank for report of Ward Sunday School standards. It provides for a maximum of 1000 points of excellence, as follows: Organization and attendance of faculty and officers (14 items), 300; Enrollment, Punctuality and Attendance (6 items), 200; Equipment (7 items), 100; Order of Business and Merits (21 items), 400. In checking it over we notice no report is asked on Division of Responsibility, Missionary-Training, or Union Meeting attendance. With these added this splendid report blank would

cover every item of standard Sunday School requirements.

Not Mormon Students

The Virginia Council of Religious Education has issued some startling facts. Tests were made in 213 high schools, and "a total of 18,434 high school students attempted to answer twenty simple questions on the Bible. The average grade was 46 per cent. The 12,000 students who stated on test papers that they attended Sunday School regularly made a grade of 51 per cent, and those who did not go to Sunday School made a grade of 32 per cent. One of the questions from the Old Testament was, 'Name three of the prophets of the Old Testament.' This was missed by more than 16,000 out of the 18,434. There were 12,000 students who were unable to name the four Gospels, and nearly 10,000 who were unable to name three of the disciples of Jesus."

Our Cover Picture

Members of the Church who have attended the Century of Progress Exposition and visited the Hall of Religion, will easily recognize in our cover picture a reproduction of an illuminated stained glass picture in the Church Booth. The original painting was executed at Corvallis, Oregon, by Professor J. Leo Fairbanks, who secured a neighbor's boy to pose for him. In the few sittings required for the painting the attitude of the young man was so reverential and fine that tears involuntarily came to the eyes of the writer who was present on the occasion. The picture with a companion piece of the Prophet Elijah, was then taken to the shop of Dreihobl Brothers, Chicago, who did the artistic stained glass work. These pictures are attested by all who have seen them as beautiful additions to the L. D. S. Exhibit in the Hall of Religion.

The Greatest Hindrance

The greatest single hindrance to the work of teacher-training in America is the thing that is the greatest hindrance to all real spiritual work, namely the pagan religious philosophy called Modernism. Leaders who deny all the Christian fundamentals, while continuing to call themselves Christian, have secured a strangle-hold on many interdenominational movements. — *Sunday School Times*.

A Great Agency

The Sunday schools furnish a great agency by which spiritual ideals are made a part of the life of the younger generation of the people of the United States, and the growth of such schools is of inestimable benefit in providing a higher type of citizenship. — *Calvin Coolidge*.

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

THE SECRETARY'S INTEREST IN THE "CALENDAR FOR SUPERINTENDENTS"

Every secretary is asked to obtain a copy of the August issue (1933) of *The Instructor* and to study the "Memorandum Calendar for Superintendents" appearing on pages 345 and 346.

Note what features of this series of activities are secretarial:

SEPTEMBER

Dime Fund collection. The secretary will assist in the distribution of envelopes and in gathering them up. The secretary's records must contain a brief financial report including the amount of Dime Fund received from members and remitted to the Stake Board. In the roll books should be noted opposite the name of each pupil who contributes, the fact that he contributed. The amount he contributed may be entered, if no other accounting record is kept. If the envelopes with the donor's notation of the amount contributed are preserved by the treasurer of the school as evidence of the amount of money handled, the secretary's roll book record need not show the amount of individual contributions. Some people object to having publicity given their contributions, but their desires in this matter can be respected without sacrificing an adequate accounting record for the protection of those who are custodians of the Fund.

Teacher Training Classes: To the secretary this means a new roll book or reviving an old roll book. If a Stake class meets apart from a regular Sunday School and has its own opening exercises, the Stake Secretary should arrange for adequate secretarial service and records, including minutes, rolls and reports (monthly and annual).

OCTOBER

Enlistment work. Rolls — new members—Rally Days. Already secretaries are familiar with the requirements suggested by these three words. The purpose now is to suggest that the secretary be prepared to render the best service in this division of his responsibility when the efforts of the superintendency are concentrated upon enlistment work.

NOVEMBER

"Order 1934 Lesson Quarterlies this month." (A) "Organize new classes for 1934 on paper." When this work is taken up the secretary's class rolls will be required. Do the rolls give this information? If not, is it obtainable from some other reliable record source? (Records of enlistment committee — Family record sheets or cards.) If not, the secretary and the member of the superintendency responsible for music and records will need to solicit the cooperation of teachers and pupils in obtaining the information.

DECEMBER

"This is the month of reports: Annual—monthly." Note carefully all the questions appearing under this statement. Be watchful for the report forms coming to you. More about them in a later issue.

JANUARY, 1934

"Organize new classes." "Lesson quarterlies for every pupil." More later about the secretary's responsibility in this matter. For the present—it is well to look ahead, plan for whatever the future may require and be prepared to take advantage of every opportunity to make future work more efficient.

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

A WARD LIBRARY

By Jay S. Grant

Adams Ward, Los Angeles Stake

"Inasmuch as you have been so persistent in obtaining a room for the library we have arranged for you to use for that purpose the southwest room on the second floor." These words were directed by the Bishop to the Sunday School Superintendency just about one year ago. It took many months to convince those concerned that a separate room for the library would be practical and utilized to advantage.

Such points of argument were brought up: "What are you going to use the entire room for?" "Wouldn't a locked cabinet be sufficient?" "You will never get enough books to fill a cabinet that size." "If you lend out books you will just lose them." "A Church Library is not a success, it has been tried before."

In the face of this opposition we obtained permission to use a room exclusively for the library, had a large cabinet built in and started to organize a Ward Library. **Interest Aroused** We now had a room set off in the corner of the Chapel and a bare cabinet with the exception of a few books preserved from the collection of the Mutual Reading Course. With no finances, no library equipment and with very few books and pictures we set about our task.

Interest and enthusiasm had to be aroused and the two and one-half minute talks afforded an outstanding opportunity. *The Need of a Ward Library; A Free Circulating Library for the Adams Ward; What Should a Ward Library Consist Of?; What You Can Do to Help in the Organization of the Library.* Such were the subjects for the two and one-half

minute talks and were followed by a High Jinks or entertainment for the benefit of the library.

The Library High Jinks was a high class vaudeville staged in the Ward amusement hall. It was well advertised and as a price of admission some contribution was to be made **High** to the library; such as a book **Jinks** or books, Church magazines, pictures, library equipment or cash. Such articles as were especially needed were listed and a copy in letter form mailed to each family in the Ward.

This event was the start of real library activities. We received 213 books, 536 magazines, numerous pictures, many pieces of library equipment and some cash. Donations have continued and at the present time the books total 639, pictures about 650 and Church magazines more than 1500. Two hundred and thirty-six persons have obtained library cards, from 30 to 50 books are borrowed each Sunday, about 2200 books have been loaned out since the organization of the library with a loss of 3 and \$13.28 has been collected in fines.

The auxiliary organizations have shown a real interest by having a subscription of their particular magazine sent to the library. **Auxiliaries Join** The Junior Gospel Doctrine class under the direction of Orson Haynie collected pennies in their class for a number of Sundays with a goal of \$30.00 with which to purchase the new *Comprehensive History of the Church*, by Roberts. A total of \$32.07 was received and as a result we are now the possessors of the six splendid volumes of Church History being used in the library as reference books. Members of the Primary class saved

(Continued on page 425)



CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

THE VALUE OF SONG TO THOSE OF LITTLE ABILITY AND EXPERIENCE

"For all have not every gift given unto them; for there are many gifts and to every man is given a gift by the spirit of God; to some it is given one, and to some is given another, that all may be profited thereby." (Doc. and Cov., Sec. 46:11-12)

Many there are to be taught in this world and some there are who, by natural endowment or gift, qualify as leaders or teachers. Surely teaching is a noble calling, for the Savior Himself was the great "Master teacher" of all.

This being true, then, let us in his footsteps tread in humility, meekness and great loving kindness. He has said, "If thou lovest me, feed my sheep" and "feed my lambs."

We as teachers, (for surely Choristers and Organists qualify as such) may be instruments in God's hands to make such an appeal through the concord of sweet tones, that the truth will find lodgment and bear fruit in good deeds in the lives of the above mentioned class and in some degree help them to greater heights of understanding and attainment.

Your personality or mine may possess that all-important "something" which may touch and impress others and forever influence them in determining and choosing the straight and narrow path which leads to "life eternal." It may be by some cheery word or smile or the friendly clasp of the hand; some little thoughtful consideration; or, it may be by the way in which we play, sing or conduct some fine song or service in the Sunday School.

If sincerity, simplicity and integrity are characteristic of our contribution in the musical service, the more potent and impressive they become; for in our part of the program there

is the rarest opportunity to touch and influence even the keenest minds and those of less ability and experience also.

Ruskin says, "Music is the only art which is equally helpful to all ages and conditions of man."

It is a very wholesome and stimulating experience to participate in any group activity and this is especially true of group or assembly singing when conducted on a high and spirited plane, for the atmosphere of group morale is then a positive gripping power which impels a hearty and co-operative response from all.

Spencer has aptly said, "Music is the Fine Art which more than any other ministers to human welfare; for where there is beautiful music, it is indeed difficult to bring discontent or discord into life.

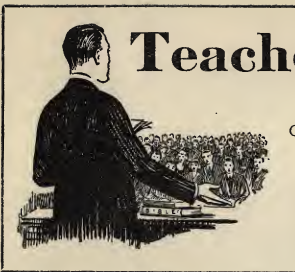
There are some, of course, to whom music is but a drowsy reverie, relieved by occasional nervous thrills; while to others it is a food which feeds their souls sublime truth, beauty, and a grandeur inexplicable.

Goethe says, "Music washes from the soul the dust of everyday life and kindles new desires of hope and determination."

It, of course, may assist in the accomplishment of wonderful things when those directing it are actuated by the Spirit of God and are really and truly seeking to honor and glorify His name and serve His children well.

Choristers and Organists, let us arouse the best that is within us and we shall find that wonderful discoveries come to us. And if we help some struggler to achieve a more worthy outlook on life and its great mission through the influence of good music, we have to some degree been successful.

(Union Work on page 408)



Teacher-Training

General Board Committee:

Geo. R. Hill, Jr., Chairman;
Jas. L. Barker, Vice-Chairman;
John T. Wahlquist.

The general announcement of the teacher-training course for 1933-34 is contained in the August issue of *The Instructor*, page 349. Materials contained in these columns are supplementary to the text. The class leader should master both, making his own adaptation for lesson presentation.

First Class Session, October 15, 1933

Lesson 1. Three Conflicting Views of Teaching

Text: Wahlquist, J. T., *Teaching as the Direction of Activities*. Chapter I, The Outcomes of Teaching. (*The Instructor*, August, 1933, p. 341.)

The first lessons should be devoted to an exposition of the three conflicting views of teaching and the second lesson to an evaluation of these theories.

The three views of the outcomes of teaching are: 1. erudition, 2. indoctrination, and 3. adaptation. The person who accepts the first point of view teaches to impart facts and information, assuming major responsibility for classroom activities. The children are expected to be *passive*, absorbing whatever is presented to them. It is assumed that whatever is in A's mind can be poured into B's mind as we pour water from one vessel into another. This is the most common view of teaching, a carry-over from the ungraded school of the last century, now carrying on through sheer inertia.

As stated, "most religious instruction has been simply the indoctrination of the young in the habits of thinking peculiar to the ecclesiastical organization." Inasmuch as churches are instituted to conserve social values, the lessons of the past, they may block progress. Numerous examples can be cited in proof of this statement: the persecution of Galileo for his support of the theory of Copernicus (that the earth and the planets move around the sun instead of the sun around the earth as described in the Bible), etc. Fortunately, Mormonism is not a closed system of thought. "We believe all that

God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the Kingdom of God" (Articles of Faith, Number 9). Furthermore, "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and *allow all men the same privilege*, let them worship how, where, or what they may." (Number 11.) We worship in a dynamic as opposed to a static church. We do not expect to convert people through fear but through appeal to reason; we invite the investigator to make comparisons and contrasts with other religious views. Are we right in offering this privilege to others and denying it to our own children?

Morrison's view of learning as the formation of adaptations is a new note in education. In its true light, religion is an explanation of the relationship of the individual to others and to the universe. With insight into these relationships life is more meaningful and significant. Theology does not stand apart from man, rather it is designed to give attitudes of understanding and attitudes of appreciation of the forces of the universe. For example, the person who accepts the "Word of Wisdom" has a guide for many of his every-day activities. The individual who accepts this view for the first time has an emotionalized attitude which makes of him a different individual thereafter. Such changes in behavior is the real service of religion. Can we produce changes in behavior by imparting facts and information or by substituting our thought for the thought of the child, as in indoctrination? This unit is designed to create an attitude of understanding of teaching more in harmony with this view of education, namely, "teaching as the direction of activities."

Second Class Session, October 22, 1933

Lesson 2. An Evaluation of Views of Teaching

Text: Same as for Lesson I.

With insight into its meaning, let us begin the appraisal of erudition. This is a day and age of specialization, no one man can hope to know it all. If he tries to master all fields of learning, his efforts are spread so

thin that he masters none. The man who "knows it all" is very likely a walking encyclopedia of "useless knowledge." In fact, he does not possess true knowledge but a brand of verbalisms learned from a book. True knowledge is deeper than that, it results in insights which act as controls of sensible behavior.

Even in the realm of theology no one man can know it all. A man may spend his life in gaining the mere rudiments of "higher criticism" of the Old Testament, or the New Testament. Yet, all men need theological concepts as guides in everyday life. Shall we try to teach a system, or meet the individual's need of today? Have we taught when we have simply told the story, dispensed some facts, or imparted some information logically organized?

By this, we do not mean to disparage the value of facts. Facts are proper in their place. We can not have insight into a situation until we have the facts in the case. On the other hand, the mere rehearsal of the facts without pupil reaction will not bring insight. Nevertheless, the man who knows the facts always has a point of reference, if he can retain them until the day of their use. Psychologically, we are more likely to retain that which we learned through use.

Although we recognize the basis for the desire to indoctrinate, we question the efficacy of this procedure. The limitations are more numerous than those cited in the text. (See Learning Exercise No. 2.)

The conception of learning as the formation of (1) attitudes of understanding, (2) attitudes of appreciation, and (3) abilities is psychologically sound. We can not "learn" a child, learning must wait upon his activity. Teaching is best regarded as the direction of pupil activities. (See Learning Exercise No. 3.)

What an individual does in a given situation depends upon what he has done in similar situations. The mere possession of facts or the teachings of the church will not save him, unless he has made these his own through use. The views of another will never substitute for one's own insight into a situation. (See Learning Exercise No. 4.)

Third and Fourth Class Sessions, October 29 and November 5, 1933

Lessons 3-4. Four Basic Principles of Education

Text: Wahlquist, J. T., *Teaching as the Direction of Activities*, Chapter II. Four Basic Principles of Education (*The Instructor*, this issue, p. 387).

Following the exposition of each principle, considerable attention should be given to classroom applications. Inasmuch as the text is expository, here we shall discuss the practical uses to which the theories should

be put. It is intended that at least two theories will be completed each session. However, there follows a summary session for the entire unit, part of which may be devoted to this chapter, if necessary.

Self Activity

Although common sense tells us that we learn through activity, most schools hold forth on the theory of passive mentation. John Locke (1632-1704) popularized the theory that the mind is a blank, wax tablet upon which teachers and parents write at will. The young child's mind is so meagerly equipped with knowledge that it can offer no resistance to the definite, set ideas of adults. Accordingly, "it absorbs whatever cognitive material happens to be extant in its social environment." (Finney.)

John Dewey leads the attacks on this age-old theory. He tells us that the child in the family of musicians takes an interest in music so that he will be able to share in the life of the group to which he belongs. While the customs and rules of adult direct as well as evoke activities of the young, nothing is "forced upon them or into them"—they participate actively. Furthermore, all stimulus comes through the physical environment; there is no such thing as the direct influence of one person on another. Meanings are the results of activity; definitions are acquired through use.

The person who holds Locke's views subscribes to the methods of the traditional school in which the teachers did all the work—and it didn't matter what the students studied just so they hated it! On the contrary, the principle of self-activity calls for an informal school which provides natural learning situations incidental to the life process itself, a curriculum of activities rather than formal subjects.

The discipline problem in the Sunday School is often due to the conflict of these two theories. Teachers subscribe to passive mentation, although pupils attend activity schools during the week. Pupils resent the dogmatic, authoritative methods of the old-fashioned teacher.

Interest

We learn by activity but actions wait upon interests. Should the teacher, then, follow the interests of the children? No, the teacher should stimulate, create, and guide the interests of children, as well as to recognize the legitimate interests they possess when they come under her tutelage. Appeal to present interests may be a necessary step in getting attention. However, if we leave children with the same interests they had before our tutorage we have failed to influence their lives. Acquired spontaneous attention is as effective as instinctive spontaneous attention, and usually centered on

a more worthy object. Nevertheless, we can not ignore children's interests. Teaching consists of taking a child from where he is to where you want him to be. A child is a bundle of interests, you can not see and deal with the child without recognizing his interests.

The question of securing attention is related to the principle of self-activity. A teacher can not substitute his interests for the interests of children, although by making them actively responsive he can lead them to acquire his interests. Complete disregard for children's interests results in spurious attention (See Learning Exercise No. 4).

Much insight into the place of interest in education can be gained by a study of the methods of one's own teachers. Subject them to analysis (See Learning Exercises No. 4 and No. 5).

Apperception

The principle of apperception may be readily illustrated in everyday experiences. As illustrated, the same word will stimulate different responses in different individuals (See Learning Exercises No. 6). Have you ever mistaken a headline in a newspaper? That is, read something into it which was not there or intended? Why do we insist the jurors know nothing of the case at trial?

Thorndike advances three laws of learning: (1) readiness, (2) exercise, and (3) effect. In essence the first law is: if a bond is ready to act, to cause it to act results in satisfaction; the second, a bond is strengthened with use and weakened through disuse; and, the third, we tend to repeat the pleasant and not to repeat the acts which result in annoyance. Kilpatrick accepts these as the foundation of method. The most important teaching act is the arousal of a favorable "mind-set," or state of readiness, which depends largely upon the manipulation of the apperceptive mass and the ability to relate the new element to present interests. Disregard of the mind-set creates most of the disciplinary problems in teaching.

Simultaneous Learnings

The recognition of the fact that we teach many things simultaneously is an "eye-opener" to the Church teacher. Undoubtedly, some faithful teachers have taught more harm than good. (Can you give specific illustrations?) Facing children with deep theological issues is the most common offense (resulting in complete disregard of all the four basic principles of education). During such periods children follow their own interests; attention is spurious, if noticeable at all. Meanwhile, the children are responding at the instinctive spontaneous level.

Kilpatrick is especially concerned with this "wider problem of method." "The sec-

ondary learnings" so often outweigh "the primary learnings."

Attention is directed to the fact that morals are taught better when they are secondary considerations. Book of Mormon and Bible narratives are extremely effective vehicles for character education, if the teacher does not spoil the effect by moralization. However, by tactful questioning pupils can be led to state the moral lessons and to evaluate the moral issues. Inasmuch as we learn by self-activity this procedure is preferable. We all resent the forced, affected moralization of the teacher. As a matter of fact the justification for most stories is not in the story itself but in the effect produced, i. e., "the secondary learnings." (See Learning Exercise No. 7.)

Fifth Session, November 12, 1933

Lesson 5. A Review of Unit I

What is the significance of the title: "Teaching as the Direction of Activities?" Inasmuch as the whole course revolves around this one adaptation it is important to get it. What is the relationship of this concept of teaching to the four basic principles of education?

Learning Exercise No. 9 is a very effective assignment, oral or written, for a portion of this period.

Sixth Session, November 19, 1933

Lesson 6. Maintenance of Effective Classroom Routine

Text: Wahlquist, J. T., *Teaching as the Direction of Activities*, chapter III. Effective Classroom Routine (*The Instructor*, September, 1933, p. 392).

Some experienced teachers may question the advisability of introducing any routine controls in the Sunday School. They may be afraid of interfering with the child's liberty or individuality. It is the writer's contention that the Sunday School classroom which ignores routine matters is so in contrast with the day-school classroom that the student is at a loss to know what to do. If the Church classroom more nearly resembled the secular classroom, the transition would be much easier. It is the absence of routine controls which makes the boy or girl misbehave on Sunday. Naturally the teacher can not control youngsters whose names he does not know, who sit in different seats each Sunday, and who assumes no responsibility for any of the work of the day.

At the same time, the author believes in indirect as opposed to direct disciplinary measures (see chapter IV). Certain matters are routinized simply to clear the slate for more important work. No set, mechanical rules are implied; rather, the treatment is merely suggestive. The intention is to im-

prove pupil-teacher relationships by pushing aside distracting elements.

Advocates of the "child-centered" school make a great fuss about movable furniture. In this respect, the Sunday School classroom is more nearly ideal than the day-school. However, movable furniture really increases the hazards unless carefully controlled. Informal arrangement of seats is probably psychologically conducive to informal discussions. On the other hand, the best socialized recitations may be held where furniture is screwed to the floor in monotonous rows. Certainly, the typical classroom is constructed more for listening than for acting. Nevertheless, the spirit of the occasion may overcome all obstacles.

Seventh Session, November 26, 1933

Lesson 6. Maintenance of Effective Classroom Discipline

Text: Wahlquist, J. T., *Teaching as the Direction of Activities*. Chapter IV, Effective Classroom Discipline. (*The Instructor*, this issue, p. 396).

This is the most baffling of all problems facing the beginning teacher. The separate treatment of the topic at this stage should not prove misleading. Discipline is closely tied up with questions of appropriate subject-matter and methods of teaching. The indirect control of discipline is best. Too many teachers take every act of misbehavior as a personal affront. The erring student in most cases is reacting to uninteresting subject-matter or unchallenging methods. Fur-

ther insight into teaching should put this topic back in its rightful place. It is not as important as either subject-matter or method. However, subject-matter and method wait upon ability to control students during the initial stages (see previous lesson) and ability to deal with crises in such a manner that the distractions will be minimized.

Most trouble is due to the two conflicting views as to what constitutes good discipline. Exclusive stress on quiet and order brings forced attention and, oftentimes, simultaneous learnings of an undesirable type.

The teacher must recognize the earlier stages in the manifestation of misbehavior if she is to "nip it in the bud." He must know all that takes place in his presence, as well as where the actions are leading. He must also perfect a technique of dealing with each and every offense. This naturally comes with practice. The technique may be so manipulated that students do not associate cause and effect. The offending boy may be tactfully set at work reading to the class, which stops his misbehavior, etc.

In the opinion of many we have misinterpreted the spirit of brotherly love in letting certain pupils get beyond control, when we could have saved the individual had we been firmer at the initial stages. No pupil is so important that he should be permitted to spoil the Sunday School, either in preliminary exercises or in the classroom. Nor should he be ostracized for a single offense! Rather, he should be the subject of a careful case study. A private conference is a good wedge for a beginning.

Union Meeting

The October Union Meeting

Topic: Self-Activity As the Key to Learning.

References: Wahlquist, J. T., *Teaching as the Direction of Activities*, Chap. II. Four Basic Principles of Education. (*The Instructor*, September, 1933, p. 387). See also the Teacher-Training notes, especially Lessons 3-4.

Discussion

It is a mistake for the teacher to do all the work in the classroom. What can pupils do?

1. Participate in the assignment.
2. Give special reports.
3. Make special investigations.

4. Carry on week-day projects.
5. Bring supplementary materials, pictures, etc.
6. Enter freely into discussions.
7. Conduct excursions.
8. Make graphic representations, tables, diagrams, cartoons.
9. Make maps and fill in outline maps.
10. Decorate the room.
11. Conduct a bulletin board.
12. Fill in objective tests, etc.
13. Operate duplicating devices.
14. Act as monitors.
15. Effect classroom organizations.
16. Organize special committees.
17. Conduct socialized recitations.
18. Conduct work in teacher's absence.

It is urged that every teacher canvass the possibilities of bringing her pupils into active co-operation in the classroom.

A PRAYER FOR TEACHERS

By Glenn Frank

O Lord of Learning and Learners, we are at best but blunderers in this godlike business of teaching.

Our shortcomings shame us, for we are not alone in paying the penalty for them; they have a sorry immortality in the maimed minds of those whom we, in our blunderings, mislead.

We have been content to be merchants of dead yesterdays, when we should have been guides into unborn tomorrows.

We have put conformity to old customs above curiosity about new ideas.

We have thought more about our subject than about our object.

We have been peddlers of petty accuracies, when we should have been priests and prophets of abundant living.

We have schooled our students to be clever competitors in the world as it is, when we should have been helping them to become creative co-operators in the making of the world as it is to be.

We have regarded our schools as training camps for an existing society to the exclusion of making them working models of an evolving society.

We have counted knowledge more precious than wisdom.

We have tried to teach our students what to think instead of how to think.

We have thought it our business to furnish the minds of our students, when we should have been laboring to free their minds.

And we confess that we have fallen into these sins of the school room because it has been the easiest way. It has been easier to tell our students about the motionless past that we can learn once for all than to join with them in trying to understand the moving present that must be studied afresh each morning.

May we realize that it is important to know the past only that we may live wisely in the present.

Help us to be more interested in stimulating the builders of modern cathedrals than in retailing to students the glories of ancient temples.

Give us to see that a student's memory should be a tool as well as a treasure-chest.

Help us to say "do" oftener than we say "don't."

May we so awaken interest that discipline will be less and less necessary.

Help us to realize that, in the deepest sense, we cannot teach anybody anything; that the best we can do is to help them to learn for themselves.

Save us from the blight of specialism; give us reverence for our materials, that we may master the facts of our particular fields, but help us to see that all facts are dead until they are related to the rest of knowledge and to the rest of life.

May we be shepherds of the spirit as well as masters of the mind.

Give us, O Lord of Learners, a sense of the divinity of our undertaking.

—Courtesy, U. S. Journal and McClure Syndicate.

Choristers and Organists

(Continued from page 404)

SUGGESTIONS FOR UNION WORK

1. Name four particular ways in which music may minister to the needs of men.

2. What is the greatest service music renders in the Sunday Schools?

3. If it assists in cleansing the soul from the cares of every day life, compare the value of the following songs—Nos. 196, 197, 165, 222, etc.

4. For "Friendliness" compare numbers 265, 60, 67, 146.

5. For "Gladness" compare numbers 165, 123, 68, 228.

6. For "Encouragement" compare numbers 262, 280, 271, 218, 118, 98, 16.

7. For "Faith, Assurance and Determination" compare numbers 179, 272, 16, 152.

8. Contemplation, Soul Satisfaction, and Praise—254, 212, 35, 387.

9. Reverence, Loyalty, and Thanksgiving—147, 144, 115, 102.

*Fear God,
and keep His
commandments:
for this is the whole
duty of man*
Ecc. 12:13



Gospel Doctrine

General Board Committee:

George M. Cannon, Chairman; George R. Hill, Jr., Vice-Chairman; Frederick J. Pack

LESSONS FOR NOVEMBER

First Sunday, November 5, 1933

Lesson 38. Universality of God's Power

References: The Third Quarterly; the *Doctrine and Covenants*, as quoted in the lesson. It would be well, also, for the teacher to search other sources he may have access to for material bearing on the subject treated here.

Objective: To show that God's power is real, in the sense taught by the Prophet Joseph.

To attain this objective it is necessary to distinguish carefully between the ideas taught by sectarians for hundreds of years and those taught in the Gospel of Christ as understood by the Latter-day Saints, since thereby your class will get a more reasonable conception of the universality of God's power.

Besides, it is necessary to make the treatment, certainly the application, of the subject practical rather than theoretical or academic. The idea of God's power in any real sense has no value whatever unless it serves to help one to a better adjustment of one's life and one's religion. For the older idea of God's power and management of the world is responsible for not a little of the skepticism we meet on every hand.

Outline of Lesson:

- I. Failure to know God.
 - a. As we see it in history.
 - b. Intellectual honesty necessary.
- II. Unwarranted opinions.
 - a. Currency of these.

- b. The case of Copernicus.
- c. The case of Lyell and Hutton.
- d. New doctrines and old.

III. Sectarian conceptions.

- a. Mental confusion on the subject.
- b. Various misconceptions stated.
- c. Effect on Christianity.

IV. Extent of God's power.

1. Quotations from modern revelation.
2. Deity in complete control.

Helps and Suggestions—Questions: The point to be got over to the class through this lesson, as suggested in the objective, is this: How is one to reconcile the omnipotence of God with the modern conception of the universality of law, so as to make it possible for one to be intellectually honest? The teacher should not lose track of this objective by a discussion of details that do not bear on the lesson.

What is it to be intellectually honest? What is it that makes intellectual honesty harder to detect in one's self than any other kind of honesty? When an opinion one has held for a long time comes in conflict with well known facts, what is one to do? (A good case is the old belief that the earth was flat, supposedly based on the Bible, and the fact of its sphericity as later discovered.) Should we therefore question the facts or our opinions, in any given situation of conflict?

Precisely what is the difference between the traditional conception of God's omnipotence and the modern Prophet's? Look up the Lecturers on Faith, in an old edition of the *Doctrine and Covenants*, with a view to discovering the qualities of God named there. Set these qualities down on paper. Can you explain why it is that the word "omnipotent" is not named there as one of the qual-

ities of God? Also in the *Book of Mormon* there is a noticeable absence of the word in the old sense. Why? Did God create the earth out of nothing? Could He do so? Did He create man in the ordinary sense of the word? In what sense, then, is God omnipotent, or all powerful? (See *Articles of Faith*, Talmage, Lecture II, p. 43.)

How do you explain answers to prayer on the part of God? Does the Lord turn aside the force of law in order to answer some one's prayer? Just why is this matter of answering prayer so great a stumbling block to the scientifically trained mind? Is man able to turn aside the operation of law—gravitation, say? Explain.

Second Sunday, November 12, 1933

Lesson 39. Further Revelation

References: The *Quarterly*, together with the references to the *Doctrine and Covenants* as are to be found in the lesson.

Objective: To show that continual revelation is necessary in human life, if one is to grow spiritually.

Suggestive Outline:

- I. The world with and without revelation.
- II. Mistaken notions.
 - a. Sectarian beliefs respecting the Bible.
 - b. Effect of these beliefs.
- III. Soundness of the principle.
 - a. Illustration from the school.
 - b. Illustration from spiritual growth.
- IV. Revelation progressive.
 - a. Revelation and the times.
 - b. Revelation and the capacity to receive.
- V. To whom revelation is given.

Helps—Suggestions—Questions: Two distinctions ought to be kept in mind here. One is that between revelations that make known universal requirements and revelations that are given to individuals for their own guidance. The second is the distinction between revelation and inspiration. What part of the world has always lived without revelation and what part with revelation? Which has the higher civilization? In what

ways has God revealed himself to man?

Why did Joseph Smith receive so many revelations and his successors so few? Were the first apostles in our time chosen through revelation? (See *History of the Church*, Volume II, pp. 180-98.) Why is the Bible or the *Book of Mormon* not a sufficient guide to us now? What value do these sacred records have for us? Were these books, do you suppose, intended for the guidance of the peoples to whom they were given or for that of subsequent generations? Explain.

It might be well also to distinguish between what we may know without any particular revelation and what we come to know through revelation. In general, what matters does revelation concern itself with? How would we get along without a knowledge of these matters? Consider the lives of those who do not accept revelation. Are these individual lives better or worse than the lives of those who accept revelation from God? Do you know men and women who are more honest, say, without belief in revealed religion than some who believe in it? How do you explain this? Are there any truths in what we now call religion which we might have come to live without any revelation? What are these? For what, then, ought we to depend upon revelation in the way of knowledge?

To whom do revelations come, which are for the guidance of people generally? To whom do revelations come, which are for the guidance of individuals? Should we pray for divine revelation, or guidance, in matters that we can make out for ourselves, or only when we are in doubt as to what action to take? If God directed us in every detail, how would our free agency be taken care of? How individual development comes about? To what extent are individual initiative and decision involved in spiritual growth? What relation is there between these and divine guidance?

Third Sunday, November 19, 1933

Lesson 40. Incarceration in Liberty Jail

References: The *Quarterly*, together with the references given therein. The teacher, however, should do more than read merely the references given in the text; he should read also the matter in which the passages quoted appears, so as to get a complete idea of the scenes but briefly described in this lesson.

Objective: To prepare the minds of the class for what is to follow in the next lesson, by giving them the setting of the ideas to be given.

This is often necessary. Oftentimes an idea cannot really be understood until it has been examined in its setting.

Outline:

- I. The Missouri persecutions.
 - a. Characterization of
 - b. Details of (Jackson county).
 - c. Details of (Davies county).
- II. The Prophet's arrest.
 - a. Details of.
 - b. Liberty Jail described.
 - c. Scene within.
- III. Attempts to escape.
 - a. Unsuccessful attempts.
 - b. Successful attempt.

Suggestions—Questions: As stated, the purpose of this lesson is to get a picture of the scenes through which the Prophet passed prior to his enunciation of some ideas, and appeals to God. This should be kept constantly in mind as the lesson is being taught. But a complete picture cannot be obtained without taking into consideration something of the causes of this conflict between the Saints and their neighbors in Missouri. There were two ideals of social life—the old, under which the early settlers of Missouri lived, and the new, which was being established by the Mormons.

It is only gradually coming to be recognized how radically different was this new ideal of social justice from the old ideal. The old was based on individual enterprise and

profit; the new, on cooperation. This is the root distinction. Selfishness was opposed by group consciousness. Individualism was to be supplanted by collectivism. Besides, religion was to be made a motivating force in human life—a religion of power as opposed to a religion of form. This doctrine of collectivism implied that people were to work and live together, instead of separately, as under the old system. Hence the idea of gathering. Moreover, if the Mormons gathered, worked together, and aimed at a common purpose, they would necessarily have less in common with the outsider than they would have had if they did not adhere to these new social ideals. And so we have political jealousy entering the picture. Here, then, are the elements of the conflict between the Saints and their neighbors in Missouri—a conflict which drove the former, in the end, out of the state, as it did in Illinois also.

Why is the new almost always opposed? Was the social ideal of the Mormons altogether new? If not, where is its pattern to be found? Why did this ideal appear new in the nineteenth century? Why is it still new, in a way?

Fourth Sunday, November 26, 1933

Lesson 41. Appeal from Liberty Jail

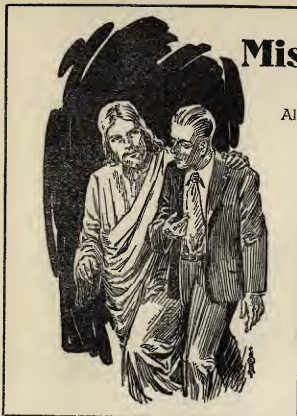
References: The *Quarterly*, together with the passages quoted in the text.

Objective: To show that the greatest truths in religion may spring out of the most unpromising conditions, as in the case of the Prophet in Liberty Jail.

Outline:

- I. The dungeon-sanctuary.
 - a. Conditions in the prison.
 - b. Ideas received and expressed.
 1. Concerning welfare of Saints.
 2. Appeal to God, with answer.
 3. Perpetuity of Mormonism.
 4. Powers of priesthood.
 5. Constitutional rights and duties.
- II. Summary and comments.

(Continued on page 431)



Missionary Training

General Board Committee:

Albert E. Bowen, Chairman; David A. Smith,
Vice-Chairman; Charles J. Ross,
and Jas. L. Barker

Nephi 26:12-13; I Nephi 12:5-8; also 10:11; Moses 1:23-24; Moses 6:60-61; I John, Chapter I; John 14:25; 16:7-8; Doc. and Cov. 36:2; 20:25-29; Acts 5:30-32.

Lesson Enrichment: In the consideration of this subject, we should bear constantly in mind the fact that the spirit of God, or the Holy Ghost, does not dwell in unclean or unholy temples. The Holy Ghost is a body of spirit, a comforter, sent out from the presence of God to teach His children "the peaceable things of the kingdom." It acts harmoniously with the Father and the Son. It is the third personage in the Godhead and is the agency through which light goes out from the Father and the Son. To receive the gift of the Holy Ghost, one must be baptized in water by one having authority and by the spirit, or by fire, which we know as confirmation. It will then teach us of the peaceable things, of immortal glory, the truth of all things, that which quickeneth all things, which maketh alive all things, that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice and judgment. It may be likened to the radio: the great broadcasting station sending out music and the voice of man to instruct us, to edify us, and to entertain us. Unless we possess a receiving set, and can tune that set with the broadcasting station, we should never hear the voices or songs; but with the proper equipment properly attuned, we may receive and enjoy that which is sent out into space. Our set may be a two-tube or a twelve-tube. The effectiveness of the reception is measured only by the power of the receiver. The same results follow the action of man in

LESSONS FOR NOVEMBER, 1933

First Sunday, November 5, 1933

Lesson 38. The Holy Ghost

Text: Sunday School Lessons, No. 38.

Objective: To give to the missionary an understanding of what the Holy Ghost is and its definite mission among mankind.

Suggested Outline:

Discuss the conditions upon which the Holy Ghost is received.

Consider the personality of the Holy Ghost.

Discuss its particular mission.

Consider the tangible evidence of the actual presence of the Holy Ghost among this people.

Consider the gifts which result from the possession of the Holy Ghost.

Show how the power of the Holy Ghost may be controlled by faith and works.

Show how the Holy Ghost bears record of the Father and the Son.

Show how the Father and Son communicate with the children of God through the Holy Ghost.

References: III Nephi 7:35-38; II

his efforts to listen in and receive instructions from our Father. "And this is the victory and overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God."

"For there are three that beareth record in Heaven, the Father, the Word, and the Holy Ghost: and these three are one."

Second Sunday, November 12, 1933

Lesson 39. The Holy Ghost—The Spirit of Truth

Texts: Sunday School Lessons, No. 39; Moses, 6:51-52; III Nephi, 19:8-13; Doc. and Cov., 39:5-23; Doc. and Cov., 100:7-8; II Nephi, 32:2-3; II Nephi, 31:11-12; III Nephi, 18:36-37; 11:35-38; Moroni 10:4-8; Hebrews 6:2-7; Acts 2:37-40; 8:14-18; 19:2-7.

Objective: To help a missionary to understand that the Holy Ghost is the spirit of truth, that it is the agency of the Godhead through which the Father and the Son keep in touch with the thought and the actions of those who dwell upon the earth, and that it is also the agency through which the children of God communicate with him and receive guidance.

Suggested Outline:

Discuss the condition under which the Holy Ghost is received, and to whom it is promised.

How are we to know when a man speaks under the influence of the Holy Ghost?

Under what conditions does the Holy Ghost become a witness in our behalf?

Discuss the possibilities of using the Holy Ghost as our teacher.

Consider the statement in the Doctrine and Covenants that the Holy

CONCERT RECITATION FOR NOVEMBER

(Doctrine and Covenants, 130:22)

The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost has not a body of flesh and bones, but is a personage of Spirit. Were it not so, the Holy Ghost could not dwell in us.

Ghost may not remain with those who receive it.

Consider the gifts which result from the possession of the Holy Ghost.

Discuss the promise made to those who are called to proclaim the Gospel message:

Lesson Enrichment: To become successful in any undertaking, we must endeavor to become thoroughly familiar with all matters that have a bearing upon that which we hope to accomplish. The chemist must become familiar with all the rules of chemistry. To do this, he may enrich his mind through a study of the experiments and accomplishments of others. He must then apply these principles to laboratory tests to determine for himself the truthfulness of the formulas or theories. Seldom are the required results obtained on the first experiment. Often, they must be repeated over and over until every detail is carefully followed.

How often do we stop to consider the fact that the great plan of salvation has been carefully worked out by God and becomes effective as far as the individual is concerned only insofar as the individual endeavors to gain all the information he possibly can concerning the plan, the requirements for thoroughly mastering the details of each department, the manner in which this is to be accomplished, and the results to be expected when the requirements are fully complied with? As the chemist or the electrician, et. al., finds it necessary to follow every detail or formula laid down, through the discoveries of man who deals with material things, why not apply the same practice when dealing with the things of God who operates in the same manner and re-

quires the same patience, research, and labor, known as faith and works?

Third Sunday, November 19, 1933

Lesson 40. Church Organization

Text: Sunday School Lessons, No. 40.

References: Mark 16:15-16; Luke 24:49; John 16:7; John 15:16; Acts 2:41; I Cor. 12:28; Acts 6:16; Eph. 4:12; 13.

Objective: The purpose of the Gospel is to save mankind; for effective accomplishment it must function through a recognized organization.

Suggestion to Teachers:

Assign for study and class discussion some such questions as the following:

What is the purpose of a church organization?

How do you justify having officers vested with directing authority in a church?

Is the officering and organization of a church compatible with freedom of action and of conscience?

Of what benefit is a church organization to the individual member?

What evidence is there that Jesus contemplated that his church should be formally organized?

"A religious society once formed, when a certain number of men are joined together by the same religious opinion and belief, yield obedience to the same law or religious precepts, and are inspired by the same religious hopes, they need a government. At the very instant in which a society is formed, by the very act of its formation it calls forth a government, which proclaims the common truth that holds them together, which promulgates and maintains the precepts that this truth may be expected to bring forth. That a religious society, like others, requires a controlling power, a government, is implied in the very fact that a society exists." (Guizat, "History of Civilization," 90.)

Fourth Sunday, November 26, 1933

Lesson 41. The Church of Jesus Christ of Latter-day Saints and its Organization

Texts: Doc. and Cov. 107, 124:137, 140; 462, 20:44, 45. Sunday School Lessons, No. 41.

References: Ch. 12, "Essentials in Church History"—Joseph Fielding Smith. Any other available history of the church. Priesthood Manual, 1933; Doc. and Cov. 112:30-33; 124:125; 88:42; 124:133-136; 20:65-67.

Objective: Through organization the church provides for the growth and development of its members through responsibilities of leadership, study and guidance.

Suggestions to Teachers:

Assign for study and class discussion some such questions as the following:

When was the church formally organized?

What did its organization then consist in?

What is the purpose of its organization?

How is the doctrine of common consent provided for in the church?

How is that evidenced by the events connected with the original organization of the church?

What is the guiding authority in the church?

What is the difference between Priesthood organization and auxiliary organization in the church?

What are the respective callings of the four governing councils of the church?

Compare the Stake organization with the Church organization.

Compare the Stake High Council with the traveling high council of the church. (The Twelve).

In your opinion, could the church, without organization do for its members, what it can do, and does with its organization? Give reasons.



Gospel Messages

General Board Committee:

Alfred C. Rees, Chairman; T. Albert Hooper,
Vice Chairman; and Horace H. Cummings

An Epoch in Church History

LESSONS FOR NOVEMBER, 1933

Course C.—Ages 18, 19 and 20

First Sunday, November 5, 1933

To give classes an opportunity to catch up with lessons missed on account of stake conferences or other legitimate causes, no lesson has been assigned for this date.

Second Sunday, November 12, 1933

Lesson 38. End of Civil Government in Nauvoo

Text: Sunday School Lessons, No. 38.

References: *History of the Church*, Vol. VII, pages 443-5; 449-53. This material is a copy of the original journal entry by President Young and the letters and the resolutions referred to in the *Quarterly*.

Objective: To show that, the Lord employs many agencies to carry out his purposes.

What happens in human life is a pretty definite thing; it is only the cause of what happens, as a rule, that give us any trouble. That is, in any given situation one person may say, This was the cause, and another, That was the cause. For instance, to take the case presented in this

lesson: Certain events happened; these events resulted in the migration of the Mormons from Nauvoo to the Rocky Mountains. There is little dispute as to the facts in the case; for the non-Mormons declare that the Mormons brought the "consequences" on their own heads; whereas it is easily conceivable, from the point of view of the Saints, that there may have been "a divinity shaping the ends" to the ultimate advantage of the Cause. Suffering and apparent defeat often eventuate to the ultimate good of the individuals involved.

Suggested Outline:

- I. The Problem—
 - a. Stated.
 - b. Discussed.
- II. Growing feeling to move.
 - a. In President Young.
 - b. In the people generally.
- III. Course of events in the county.
 - a. Governor Ford's attitude.
 - b. His dilemma and suggestion.
- IV. Further events.
 - a. Letter from Harding.
 - b. Resolutions.

Helps and Suggestions: What relationship exists between God and man? Assuming this relationship to be actual, not figurative, to what extent is He interested in us, individually and socially? What is God's purpose with respect to man? With respect to His people?

If, then, it is true that God is interested in the welfare of man, just how does he manifest this interest? What is the function of the Holy Spirit, according to the Latter-day Saints? To what extent, then, is it probable that some results in human

life are brought about by hidden spiritual forces?

Where should the line be drawn between attributing events to natural causes and to hidden causes? What class of people interpret events in the first way? what, in the second way? To what extent does faith enter here?

Third Sunday, November 19, 1933

Lesson 39. Ready for the Exodus

Text: Sunday School Lessons, No. 39.

References: *History of the Church*, Volume VII, pages 442, 447-55; *One Hundred Years of Mormonism*, pp. 394-6; *Essentials in Church History*, pp. 400-403.

Objective: To show that the Lord raised up Brigham Young as the man of the hour to conduct the great exodus of His people.

The aim will prove helpful, especially in a day when faith in leadership is needed.

Suggestive Outline:

- I. The Problem at Nauvoo.
 - a. Stated.
 - b. Discussed.
- II. The leader and the objective.
 - a. Review of the Prophet's findings.
 - b. President Young's knowledge.
- III. Taking stock of resources.
 - a. Conditions in Nauvoo.
 - b. Outfitting for the journey.
- IV. "All things common."
 - a. The spirit of co-operation.
 - b. Acceptance of Brigham Young's leadership.

Helps and Suggestions: Time should be spent in developing the idea suggested in the aim, so as to open the mind, stir up thought, and lead to the conviction that the future of this church depends upon our willingness to acknowledge our leaders as men chosen of God.

CONCERT RECITATION FOR NOVEMBER

(Doctrine and Covenants, 136:42)

Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

An effort should be made also to create a picture of the whole situation, for pictures remain longest in the memory. The town of Nauvoo, sleeping in the bend of the slow-moving Mississippi; the streets wide and crossing one another at right angles, like the towns later established in Utah and other places by the Mormons; the houses of lumber and stone and brick, with space before and behind for flowers and gardens; the people thrifty, industrious, active, and just now hammering and sawing and other activities of the carpenter; anxiety, activity, maybe forboding everywhere, yet notwithstanding a kind of eagerness for the adventure.

For adventure is not at all an inappropriate word to designate the general feeling. It is often represented, this exodus of the Mormons, as a distressing period in our history. No doubt there were many things of a distressing character. But there was something else, too, something to look forward to. For we must not forget that the Saints were leaving "enemies" in the real sense of the word, and were going to a place where they could at least hope for peace to solve their problems, social, economic, and religious. At such a time they needed a forceful leader.

Fourth Sunday, November 26, 1933

Lesson 40. The Last Conference in Nauvoo

Text: Sunday School Lessons, No. 40.

References: The whole of Chapter XXXIII, *History of the Church*, Volume VII, pages 456-77.

Objective: To show that we should discriminate between the things and ideas in their lives, temporary gains

and permanent blessings in all our daily affairs and conduct.

An excellent opportunity is afforded in this lesson to develop in the minds of the class the idea of a conviction for some ideal that is worth striving for. The Mormons of this period had their eyes set on an objective, and they measured everything in terms of that objective. It is something like this devotion to an ideal which needs to be reinforced in our own time, when the love of pleasure and power—pagan ideals—are apt to take the place of the sturdy idealism of our ancestors.

Suggested Outline:

- I. The Problem.
 - a. Stated.
 - b. Discussed.
- II. Anticipations concerning the exodus.
 - a. In the case of Parley P. Pratt.
 - b. In the case of Heber C. Kimball.
- III. Property values.
 - a. George A. Smith.
 - b. Amasa M. Lyman.
 - c. John Taylor.
 - d. Kimball's motion.
- IV. Trust of the leaders.
 - a. In the qualities of industry, thrift.
 - b. In God.

Helps and suggestions: From the point of view of the present-day tendencies this is an extremely important lesson, since it shows how men and women can sink their individual interests in the interest of the group to which they belong and the tenacity with which they can hold to an ideal of life.

By paganism, says Professor Ellwood, "we mean the type of social life and the ethical ideals which Machiavelli and Nietzsche discovered, or thought they discovered, in the civilization of Greece and Rome previous to the advent of Christianity—a type of society, in other words, in which power and pleasure are frankly avowed as the ends of individual and group action. . . . The Roman empire was based essentially upon the predatory use of brute force, upon the subjugation and exploitation of weaker peoples, with scarcely any aim beyond that of world dominion. Greece, with its sensuous aestheticism, and Rome with its brutal militarism, have been perhaps the chief sources of corruption in the traditions of our civilization. . . . The ruling classes in Europe and America in the nineteenth century accepted a 'conventional' Christianity, but they rarely permitted it to interfere with the customs which controlled the practical affairs of their daily life."—*The Reconstruction of Religion*, pages 96, 97, 115.

Let the class discuss the requirements made of them today by the church i. e. morality, tithing, fasting, prayer, missionary service, word of wisdom, etc.

If they have an ideal, and intend to maintain it, does adherence to all these requirements constitute a sacrifice?

Is it to their advantage to obey? Is it to their own personal detriment, physical, moral, intellectual, economic and spiritual, to disobey? That question is worthy of extended discussion and decision by your class members.

THE BIBLE AND THE FAIR

Reading in the newspapers of the opening of the World's Fair in Chicago by the scientific guiding of a single ray of light from Arcturus which has been on its way for the past forty years, causes me to turn to Job 38:32, 33: "Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

"Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?"

Why is it that not a single newspaper writer has mentioned this Scripture nor mentioned the name of God in the opening of the exposition commemorating a century of progress?

Arcturus was in the "limelight" in Job's day, and today God's great challenge has been met.—A. G. McGown in *The Christian Standard*.



LESSONS FOR NOVEMBER, 1933

Course B.—Ages 15, 16, 17

Suggestions for Two and One-Half Minute Talks

1. The Gospel Requires us to be Industrious.

One who is not industrious is guilty of a sin of omission.

This applies to mental no less than to physical work.

When we fail to prepare our lessons, or any other assignment, is it because we are mentally lazy? If we say it is want of interest, may that not be indirectly due to inactivity?

Does not interest grow with hard work and mastery of a subject or of an activity?

How can we expect God to help us if we fail to use the powers that God has given us?

2. Gratitude.

To God we owe our being and all the opportunities that life affords. First of all, then, our gratitude is due him.

This gratitude can best be expressed in return service in so far as it is within our power.

God requires that this service shall be given to his children, our fellowmen on earth.

To mankind we also owe a debt of gratitude, because men and women of many generations before us have struggled to create the blessings of our civilization.

We are benefited every day and every hour by their labors and sacrifices for the common good.

New Testament

General Board Committee:

Milton Bennion, Chairman;

John T. Wahlquist, Vice-Chairman

Our debt of gratitude is due to the present and past generations. We may show our gratitude by service to the present and future generations. Whatever we can do to make the world better for them, that we should do.

First Sunday, November 5, 1933

Open Sunday

Second Sunday, November 12, 1933

Lesson 38. Industry

Text: Pupil's Quarterly Bulletin.

Objective: To teach the need of industry and its moral and religious values.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," Chapter 24; Kent, C. F.—"The Work and Teachings of the Apostles," pages 277-287; Gore and others: A New Commentary on the Holy Scripture; Commentary on Basal readings; Talmage, J. E.—"Jesus the Christ," chapter 32.

Suggested Outline:

1. (a) What is the primary purpose of a vocation?
(b) Are there moral and immoral vocations? How do you distinguish between them?
2. Under what conditions is labor moral and under what conditions immoral?
3. Does the fact that work may be immoral in any way relieve us of the obligation to work? What does it require of us?
4. What facts and principles should we take into account in selecting a vocation?
5. Having selected a vocation, why should we make diligent preparation to practice it most successfully?
6. Why should we, on some occasions, contribute our services to society?

Supplementary Thoughts: A vocation is a means of service to society. As civilization develops in complexity more forms of service are called

for and thus vocations multiply. Not only do new vocations come into being but some of the old ones pass away. These facts make the choice of a vocation by the youth an ever more perplexing one.

The young people should themselves give this question most earnest consideration; they also need the help of experienced, thoughtful adults.

The point to be emphasized in this lesson is the obligation upon every one to work, and therefore, the obligation upon every youth to select and make thorough preparation for the practice of a vocation as one of the chief means of service to mankind. The business of society, including social institutions, however, calls for much volunteer work most of which is done by its members in addition to the practice of their vocations. A good example of this is the work of officers and teachers in church organizations. In some instances this is volunteer vocational work, as when a professional teacher has charge of a Sunday School class. Some physicians and dentists contribute a few hours per week to a free clinic for the poor. There is also call for service quite different from that of one's vocation. Much needed service to family, church, and state is of this nature. There is always need of trustworthy, diligent workers in all of these institutions. One who is merely good for nothing cannot be a real disciple of Jesus, nor a respectable citizen.

Third Sunday, November 19, 1933

Lesson 39. Liberality in Giving

Text: Pupil's Quarterly Bulletin.

Objective: To develop understanding and appreciation of the great truth in the declaration of Jesus, "It is more blessed to give than to receive."

CONCERT RECITATION FOR THE MONTH (Acts 20:35)

"I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Other Sources of Information: Bennion, M. — "Moral Teachings of the New Testament," Chapter 22; Kent, C. F. — "Life and Teachings of Jesus," pages 176-202; Kent, C. F. — "The

Work and Teachings of the Apostles," pages 190-200 and 277-299; Gore and others—A New Commentary on Holy Scripture; Commentary on basal readings.

Suggested Outline:

1. (a) Why did Jesus commend the poor widow who threw two mites into the treasury? (Mark 12:41-44).
- (b) What principle is involved in this passage of scripture?
- (c) In the payment of tithes which makes the greater sacrifice, the rich man or the poor man?
2. (a) How is the administration of charity in modern cities different from that in Palestine in New Testament times?
- (b) What difference does this make in the manner of giving for charity?
- (c) What form may charity take besides that of giving money or goods?
- (d) May individuals sometimes have opportunities to help in this way?
3. Are there destitute people in your neighborhood that you can help in other ways than by giving money?

Supplementary Thoughts: As the poor widow was commended by Jesus because of the great sacrifice she made, so, in the church today, the poor who pay tithes faithfully make greater sacrifice than do the rich; yet because the sum due from the rich is large many of them have a hard struggle to pay it, so hard that some cease to pay at all. This is due largely to the fact that their hearts become set upon piling up a large fortune, and they forget, or cease to appreciate the warning of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

This is good advice, even from a worldly-wise point of view. Many successful business men lose their fortunes in later life; then, if they

have made this of first importance, they are left in spiritual as well as material poverty. On the other hand if their interests have been primarily spiritual, and they have used their wealth freely in the service of spiritual causes they grow in spiritual possessions of which they cannot be robbed by external circumstances.

One who has the hoarding habit is likely to grow morose and miserable in old age, likely to be worrying all the time for fear some one will steal his wealth, so he may also become suspicious of his fellowmen, which adds to his misery. Note that *miser* and *misery* come ultimately from the same Latin root, which means *wretched*.

Andrew Carnegie said that it is a disgrace to die rich, and so he spent the better part of his life distributing his great fortune to public causes for the benefit of his fellowmen. Some other men of great wealth have, in some measure, followed his example. This, however, may be only a partial atonement for not giving liberally throughout life, including liberal treatment of employees and all others concerned in the business.

Fourth Sunday, November 26, 1933

Lesson 40. Gratitude

Text: Pupil's Quarterly Bulletin.

Objective: To develop a sense of gratitude to God and to fellowmen, and to show how gratitude contributes to the joys of life.

Other Sources of Information: Bennion, M.—"Moral Teachings of the New Testament," chapter 16; Kent, C. F.—"Life and Teachings of Jesus," pages 134-155; Gore and others—"A New Commentary on Holy Scripture," Commentary on basal teachings.

Suggested Outline:

1. What benefits do we enjoy for which we should be grateful to mankind? (Bennion, M.—"Citizenship," Chapters 1-8 and 19)
2. (a) In what ways can we express gratitude to our fellowmen?
(b) How may we show gratitude toward God?

3. (a) What effect has gratitude upon the character of the person who is grateful?

(b) Upon the one toward whom gratitude is manifest?

4. How did St. Paul, after his conversion, show his gratitude toward God and Jesus Christ?

5. How did some of the disciples of Jesus whose sins had been forgiven show their gratitude?

Supplementary Thoughts: The origin of our Thanksgiving Day may well be told to the class and made vivid with word pictures, if no better can be obtained, of the Pilgrim fathers on the barren coasts of New England struggling for survival under very great difficulties, yet most earnestly thanking God for what little they had. This material is usually available to most of the pupils, since it is taught in both elementary and high schools. By special assignments get as large a contribution as possible from them on this historical illustration of gratitude to God. In this connection, too, it may be noted that oftentimes people who have to struggle to live are more grateful for what they have, so long as they can live with reasonable allowance of food, shelter and clothing, than are those who live luxuriously. Yet the obligation of the rich to be grateful is far greater.

How can an individual avoid decline of gratitude on his part with increase in things to be grateful for? By frequently expressing that gratitude to God and demonstrating it in ministering freely to the needs of fellowmen. As Jesus was master of the sabbath, so every man should be master of his material possessions; to be mastered by them means spiritual ruin, including loss of gratitude.

Emphasis may well be given also to the direct debt of gratitude that man owes to humanity. This thought is elaborated somewhat in the reference given in connection with question 1. If this is not available use any brief account of the history of civilization, or anything you can find in books on sociology on human or race solidarity and the social inheritance.

Old Testament

General Board Committee:

Robert L. Judd, Chairman;

Elbert D. Thomas, Vice-Chairman;

Mark Austin

LESSONS FOR NOVEMBER, 1933

Ages 12, 13 and 14

First Sunday, November 5, 1933

No lesson is provided for this Sunday. The date is left open to take care of any lessons carried over on account of conferences or other causes.

Second Sunday, November 12, 1933

Lesson 38. Solomon

Text: Sunday School Lessons, No. 38.

Objective: Show that inspiration and revelation from God make for wisdom in the temporal ruler just as it makes for spirituality in the religious leader. It is wisdom, after all, that leads to understanding and this will hold for an understanding of things heavenly as well as for things worldly. Faith leads to an acceptance; wisdom to an appreciation and understanding.

References: I Kings, 1, 2, 3, 4:20-34.

Suggested Outline:

- I. How Solomon became King.
 - a. His birth and heritage.
 - b. The name Nathan the Prophet gave the child, Solomon. (See II Samuel 12:25) The meaning of the name Nathan gave was "Beloved of the Lord."
 - c. Adonijah, His claim to the throne. (I Kings 5-10.)
 - d. Nathan's Plan for Solomon. (I Kings 1:11-14.)
 - e. Solomon appointed by David

and anointed by Zadok and sustained by the people. (See I Kings 1:30, 1:39.)

f. Solomon's treatment of Adonijah. (See I Kings 1:51-53 and I Kings 2:19-25.)

II. Solomon's Dream. (I Kings 3: 5-15.)

Solomon's choice of attributes.

III. Solomon's alliance with Egypt. (I Kings 3:11.)

IV. Solomon's Kingdom. (I Kings 4:20-34.)

Lesson Enrichment: (See story, "Solomon, the King of Wisdom," by Oliver C. Dalby, published in "The Juvenile Instructor," Vol. 65, pp. 559, 560.)

Questions: What is the difference between knowledge and wisdom? The following incident will illustrate the point of difference:

A traveler in Africa was captured by some natives, and was about to be put to death by them. He happened to know that an eclipse of the sun would take place, and be visible there at a given time. He decided to make use of that knowledge. So he undertook to convince his captors that their gods were angry at them for what they were about to do to him, and that presently, if they would wait, the gods would show their displeasure by hiding the face of the sun. They waited, the eclipse began, and the white man was saved.

It was knowledge merely when he was aware of the fact of an eclipse of the sun. It was knowledge, too, that he was aware of the superstitious nature of the natives. If he had let it go at that, he would have

lost his life. But he was not content just to know; he decided to turn his knowledge to some useful purpose, namely, to save his life. So he translated his knowledge of the eclipse into such language as he knew they would understand. Wisdom, then, is to make use of what we know.

Can you think of an incident that makes use of knowledge? This incident may be from your own experience or from the experience of others. Which is the better, mere knowledge or wisdom, which implies knowledge? Why? Think up a situation that will illustrate the difference between knowledge and wisdom. How may one cultivate wisdom?

Was Solomon *wise* or did he just *know*? Show this from what you may have learned about him. Why is Solomon looked upon as a great king? How, in part, did Solomon come by his great wisdom? Which is better for a ruler to have, knowledge or wisdom? Why do you think so? Can one just desire to be wise, or pray to be wise, and then do nothing; or just what ought one to do after having a desire or praying to be wise?

Third Sunday, November 19, 1933

Lesson 39. Solomon—Continued

Text: Sunday School Lessons, No. 39.

Objective: In laying the foundations for the ancient kingdom of Israel, David represents political and military strength; Solomon spiritual and intellectual. A proper combination of these two will make any people or nation great. David had the desire to build the temple; to Solomon, though, was given the opportunity.

Reference: I Kings, chapters 5, 6 and 7.

Suggested Outline:

- I. Solomon builds the Great Temple. (See I Kings 5.) Temple material—how and where obtained.
- II. The Temple described. (See I Kings 6.)
- III. Solomon, a builder.
 - a. The Palace, I Kings 7:1-32.)
 - b. Cities. (I Kings 9:15, 17-19.)
 - c. A Navy. (I Kings 9:26-28; 10:11-12.)
- IV. Solomon's writings—the Proverbs and Songs.

Lesson Enrichment: (See story, "The Wisdom of Solomon," by Oliver C. Dalby, published in "The Juvenile Instructor," Vol. 65, pp. 561, 562.)

Questions: The outstanding quality in Solomon was his wisdom, which is illustrated in the incident related in this lesson concerning the two women and the baby. Tell this incident.

Wherein lay the peculiar wisdom in this incident? What knowledge in Solomon is implied in this incident? Why did he wish to make use of this knowledge? What resulted from his application of this knowledge?

Only the wise know what to do. Who are likely to know best what

to do in a given situation—those who have had experience or those who have not? How can we supplement our own wisdom by that of others? (Answer: By following the advice of those who have had more experience than we—parents, older brothers and sisters, etc.) Where can we find divine advice, so as to increase

CONCERT RECITATION FOR THE MONTH

(I Kings 9:6-7)

"But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you but go and serve other gods and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb and a byword among all people."

our wisdom? Relate the incident wherein Solomon sought the aid of the Lord to make him wise. Just how do we come to seek others' help, or the help of God, in the process of getting wisdom? (Answer: We see, first, our own lack in this respect, and, secondly, the greater experience of others; then we conclude that we can be helped by asking advice in a given situation.)

What situations arise in your life calling for the exercise of good judgment or wisdom? What are the steps you should take when confronted by a situation of this kind? What knowledge is necessary for you to have in order to solve the problem? If you lack this knowledge, where ought you to look for it? Is it something to be ashamed of that we should admit that we lack knowledge in a given situation? Next time any situation arises in your life where knowledge, judgment, or wisdom is needed try to stop and think what you should do.

The teacher may be very helpful here in getting the children into a mood where they will desire wisdom, rather than merely to know, so that all their problems may be solved properly.

Fourth Sunday, November 26, 1933

Lesson 40. Solomon—The Building of the Temple—Solomon's Success and Weakness

Text: Sunday School Lessons, No. 40.

Objective: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." (Mark 10:25). It is not wealth that creates wickedness, it is man's misunderstanding of what wealth is to be used for. A man who uses this wealth wisely must be master of it. Wealth as the servant is useful but when wealth becomes the master it destroys its owner.

Reference: I Kings 10, 11:1-13; 11:9-26.

Suggested Outline:

- I. Solomon's wealth. (Note especially I Kings 10:23.)
Note: Solomon built his kingdom by using peaceful methods, alliances, extension of trade, and by the cultivation of friendships with surrounding nations.
- II. Solomon's weaknesses.
- III. The Lord Rebukes Solomon. (I Kings 11:9-26.)
- IV. The Queen of Sheba. (I Kings 10.)
The Queen of Sheba's land today.

Lesson Enrichment: See story by Oliver C. Dalby, published in "The Juvenile Instructor," volume 65, pp. 362-34.)

Questions—Application: This lesson is about wisdom in the acquisition and disposition of material wealth.

If you had, say, a million dollars and should put it into government bonds at, say, four percent interest, you would have an income of forty thousand dollars a year. After deducting the amount necessary for food, clothing, and shelter, what would be the wisest way of spending the rest? That is your problem.

You might give it away, for one thing. To whom might you give it? What does giving money do to anyone? What is the difference in effect of getting something for nothing and of earning it? If you must give to the poor, which is the wiser way, to give to them directly or through some organization, like the church or the community chest? Why? What do you think of President Brigham Young's plan of providing work for those who are unemployed and paying them for that work? (The wall around the Temple Block was built on such a plan.)

Or you might save it. Why would this be neither necessary nor wise?

Or you might have a "good time"? Just what do people mean by "having

a good time"? What does this sort of thing do to us? (It may be that you know of someone who became a failure in life through "having a good time" on inherited wealth; tell

of it, without, of course, mentioning any names.)

Why is it harder to "keep strait" when you are rich than when you are poor?

Libraries

(Continued from page 403)

their pennies for a period of time and purchased for the library a number of choice pictures. A really good pencil sharpener for the library is now the project of another class.

The Sunday School Superintendency has been given the responsibility of organizing the library but it is not merely a Sunday School Library, it is a Ward Library for the benefit of

the officers, teachers and members of the entire Ward. A staff of six librarians, one representing the Sunday School and one for each of the auxiliary organizations, keep the library open whenever there are meetings or other activities at the Ward. An average of about nine work in the library each week either as librarians or workers preparing the material for use.

The average person does not realize the amount of time that is required in properly preparing the material for use. For example: about twenty minutes time is required to prepare

the average book for circulation and at that rate 213 hours have been spent on the 639 books we now have ready for use. Over 8000 cards have been used thus far in cataloguing the books,

in making book cards, library cards and registration cards. With the number of books, pictures and magazines we have to work with, it will take about another year properly to prepare the material so that it can be used to the greatest advantage. All the material is being catalogued so that it can be referred to in the card index files.

We have outgrown the one small room which was doubtful we would ever make good use of and are now privileged to use another room exclusively as a work room.

Plans are being made to cut an opening through the wall into the adjoining class room to be used by the library as a reading room with additional book shelving to be built in. There is now a different attitude in our Ward toward library work than existed about a year ago and to those who are interested in organizing a Ward Library we say, "it can be done."

Details on library organization, preparing books for circulation, the different cards used, book checking and how to obtain additional information on library organization will follow in another article in *The Instructor*.

Consider what you have in the smallest chosen library. A company of the wisest and wittiest men that could be picked out of all civil countries, in a thousand years, have set in best order the results of their learning and wisdom. The men themselves were hid and inaccessible, solitary, impatient of interruption, fenced by etiquette; but the thought which they did not uncover to their bosom friend is here written out in transparent words to us, the strangers of another age.—Emerson.

Church History



General Board Committee:

Adam S. Bennion, Chairman;

J. Percy Goddard, Vice Chairman

LESSONS FOR NOVEMBER

First Sunday, November 5, 1933

Lesson 86. President John Taylor.

Text: Sunday School Lessons, No. 86.
Supplementary References: See "Taylor, John" in the index of any of the following books: *Essentials in Church History*, Smith; *One Hundred Years of Mormonism*, Evans; *Heart of Mormonism*, Evans; *Comprehensive History of the Church*, Roberts. See *Life of John Taylor*, Roberts; *L. D. S. Biographical Encyclopedia*, Jensen, Vol. 1, pp. 14-19; *History of Utah*, Whitney, Vol. 4, pp. 80-85.

Objective: To show that the Lord directed and guided the third President of the Church, giving him inspiration for the Saints.

Organization of Material:

- I. His early life and ancestry, Born in England, Nov. 1, 1808.
 - a. A local Methodist preacher.
 - b. His inspirations about America.
 - c. Fulfills his own prophecy.
 - d. Comes to America.
 - e. Converted in Canada.
 - f. Well versed in Scripture.
- II. Outstanding Incidents.
 - a. Loyalty to Prophet, Essentials, 199.
 - b. Made an Apostle, Essentials, p. 260.
 - c. His work as an editor.
 - d. Missionary career, Essentials, pp. 288, 483.
 - e. Miraculous escape at Carthage, Essentials, pp. 380, 384.
 - f. President of Apostles, 1877-79.
 - g. President of Church, 1880-87.
 - h. Dedication of Logan Temple, May 17, 1884.
 - i. First Primary Organized at Farmington, Utah, August 25, 1878, Aurelia Rogers, President.
- III. Dies at Kaysville, Utah, July 25, 1887.
(Note: Due to the fact that this was during the days of the greatest crusade against the Church, President Taylor

CONCERT RECITATION

(Doctrine and Covenants, 121:36)

The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled or handled only upon the principles of righteousness.

had to leave Salt Lake and go into hiding at Davis County, Utah. Intense confinement shortened his life.)

Lesson Enrichment: John Taylor is the only President of the Church that was born in a foreign land. As one studies Church History, seeing the great leaders step upon the scene at the very moment when they are most needed, he cannot help feeling the directing hand of Providence guiding affairs. When John Taylor arrived in America, he moved to Toronto, not a hundred miles from the Hill Cumorah. He was inspired to come to America at the very time when the Church was being organized, 1830.

President Taylor soon joined a group of free thinkers and began a searching analysis of present religions and of the Scriptures. "They came to the conclusion that the churches of the day had departed from the order of God, and were consequently corrupt and fallen, and that if the Bible was true, the religions of the day were false. With these convictions they fasted and prayed much, that if God had a church on the earth, He would send a messenger unto them." It was at this important stage of affairs that Parley P. Pratt arrived and converted a number of these seekers after the truth, John Taylor included.

In the Biographical Encyclopedia, p. 19, we find the following: "During the life of President Taylor he traveled thousands of miles for the gospel's sake without purse or scrip, baptized many people, organized numerous branches of the Church, published many tracts and several larger works and intro-

duced the gospel to new countries. He was the author of many choice hymns and poems. He received many revelations to guide him in his duties, as well as being a constant medium of inspiration, and received several revelations which were written for the guidance of the Church. Before the Prophet Joseph was martyred he said to President Taylor: 'Elder Taylor, you have received the Holy Spirit; if you heed His teachings the same will become within you a constant stream of revelation.'

Second Sunday, November 12, 1933

Lesson 87. President Wilford Woodruff.

Text: Sunday School Lessons, No. 87.

Supplementary References: See any Life of Wilford Woodruff or Biographical Sketch; *Wilford Woodruff*, Cowley; *Biographical Encyclopedia*, Jensen, pp. 20-26; See "Woodruff, Wilford" in the Index of the following Books: *Essentials in Church History*, Smith; *Heart of Mormonism*, Evans; *One Hundred Years of Mormonism*, Evans; *History of Utah*, Whitney, Vol. IV; *Comprehensive History of the Church*, Roberts; *Sunday School Leaflets*, 1928, Numbers 28, 36; *Leaves from My Journal*, Woodruff; *Prophets and Patriarchs*, Cowley, pp. 69-85.

Objective: To show that the fourth President of the Church was also a Prophet, Seer and Revelator.

Organization of Material:

- I. Wilford Woodruff's Early Life.
 - a. His desire for religion.
 - b. Disappointed in creeds.
 - c. Father Mason's prophecy.
- II. Wilford's Conversion.
 - a. The school house event.
 - b. New Year eve baptism.
 - c. Effect of Book of Mormon upon him.
- III. An energetic leader.
 - a. Joins Zion's Camp.
 - b. Missionary experiences.
 - c. Made an Apostle, 1839.
 - d. Leader in 1847 Pioneers.
 - e. Pres. Church, 1889, at 82 years of age.
 - f. Dedicates Manti Temple, 1888. (See leaflet on Temples.)
 - g. Salt Lake Temple, 1893.
 - h. Sends Tabernacle Choir to World's Fair, 1893.
 - i. Utah gains Statehood, 1896.
 - j. The Pioneer Jubilee, 1897.
- IV. Dies at 91 years, 1898.

Lesson Enrichment: A little over two months after President Young and most of the Saints had been driven from Nauvoo, in 1846, Wilford Woodruff gives an account of the dedication of the Nauvoo Temple as follows: (Dated April 30, 1846) "In the evening of this day I repaired to the Temple with Elder Orson Hyde and about twenty other elders of Israel. There we were all clothed in our priestly robes and dedicated the Temple of

the Lord, erected to His most holy name by the Church of Jesus Christ of Latter-day Saints. Notwithstanding the predictions of false prophets and the threat of mobs that the building should never be completed nor dedicated, their words had fallen to the ground. The Temple was now finished and dedicated to Him. After the dedication, we raised our voices in a united shout of 'Hosanna to God and the Lamb!' After offering our prayers we returned to our homes, thankful for the privilege enjoyed in our evening services." (Note: The next day the temple was publicly dedicated by Apostle Orson Hyde.)

Almost a month later Brother Woodruff writes, "I was in Nauvoo on the 26th of May, 1846, for the last time, and left the city of the Saints feeling that most likely I was taking a final farewell of Nauvoo for this life. I looked back upon the Temple and City as they receded from view and asked the Lord to remember the sacrifices of His Saints.—I stopped my carriage on the top of a hill in the midst of a rolling prairie where I had an extended view of all about me. I beheld the Saints coming in all directions from hills and dales, groves and prairies with their wagons, flocks, and herds, by the thousands. It looked like the movement of a nation."

About a month later we find the following, "On the 4th of July they (Wilford Woodruff and others) rode ten miles and breakfasted with some of the brethren whom they met. To their great surprise they were informed that President Brigham Young, Heber C. Kimball, and Willard Richards were near by on their way to Pisgah to raise volunteers for the service of the United States army, (The Mormon Battalion). We immediately rode down to where they were located; It was truly a happy meeting. I rejoiced to strike hands once more with those noble men. It was the first time we had met since I left Nauvoo on my mission to England soon after the martyrdom of Joseph and Hyrum." (If possible get Life of Wilford Woodruff, Cowley, from whence the above statements were taken, Chapter 24.)

Application: After studying various faith-promoting incidents in the life of this very remarkable man lead the children to see the value of a life of service.

Third Sunday, November 19, 1933

Lesson 88. President Lorenzo Snow.

Text: Sunday School Lessons, No. 88.

Supplementary References: See Index, "Snow, Lorenzo" in the following books, *Essentials in Church History*, Smith; *Heart of Mormonism*, Evans; *Comprehensive History of the Church*; *One Hundred Years of Mormonism*, Evans; *L. D. S. Biographical Encyclopedia*, Jensen, Vol. I, pp. 26-31; *History of Utah*, Whitney, Vol. 4, pp. 223-227; *Prophets and Leaders*, Cowley, pp. 86-98.

Objective: To show that the Fifth President of the Church was also a Prophet, Seer, and Revelator:

Organization of Material:

- I. Early Life.
 - a. Education and training.
 - b. His conversion.
 - c. Influence of his sister, Eliza R. Snow.
- II. Called to important positions.
 - a. Mission to England, 1840.
 - b. Helps bring Saints to Utah, 1848.
 - c. Made an Apostle, 1849.
 - d. Mission to Italy, 1849-52.
 - e. Utah Legislature, 1853, for 29 years.
 - f. Settles 50 Families at Brigham City, 1853.
 - g. Mission to Hawaiian Islands, 1864, almost drowned.
 - h. Re-dedicates Palestine, 1872.
 - i. President of Twelve, 1889.
 - j. President of Church, 1898.
 - k. President of Salt Lake Temple, 1893-1901.

1. Reformation regarding Tithing.
- III. Dies at Salt Lake City, Oct. 10, 1901.

Lesson Enrichment: In *Prophets and Patriarchs*, Cowley, p. 89, we find, "It was during this mission (England, 1840) that President Snow had revealed unto him this glorious principle; 'As man now is, God once was; as God now is, man may be.' This sublime truth was not then known to the Latter-day Saints. It had not been taught by the Prophet, and Brother Snow wisely kept the matter to himself, except that he confided in his sister Eliza R. Snow and President Young." Later the Prophet, Joseph taught it and told President Snow that he had received a true revelation.

Personal Appearances and Characteristics of President Snow

"In person President Snow was of spare build, but well formed, and in manners elegant, refined, and gentle; persuasive, but forceful; and it was said of him that he could say and do the hardest things in the gentlest, quietest manner possible to man. His appearance would indicate to the casual observer, a delicacy, if not weakness, of physical constitution; but in reality he was strong and robust, and no man among his frontier and pioneer associates could endure more physical hardships or sustain more prolonged and intense mental exertion than he could. He possessed keen business instinct, as well as highly sensitive spiritual nature; in him indeed were combined the mind qualities that go to the making of the practical mystic; and had he come to his position of chief leadership of the church earlier in life, there is no question but that his administration would have been far more notable than it was under the limitations of three years, and under the handicap of extreme old age. But even as

it was in his achievements as the prophet leader of modern Israel, he gave forth a larger vision of the work of the New Dispensation than had previously, for some time at least, obtained; and he set the church in the way of being delivered from the financial straits into which it had fallen; and had given an impetus to the mission and dignity to the priesthood."—*A Comprehensive History of the Church*, Roberts, Vol. 6, page 384.

Application: During all of President Snow's active life, his splendid habit "of being hid up with a book," ever aided him. His schooling at Oberlin College gave him a bearing of culture. Name ways in which one may become like this great leader.

Fourth Sunday, November 26, 1933

Lesson 89. President Joseph F. Smith.

Text: Sunday School Lessons, No. 89.

Supplementary references: Since the following reference books name many various pages, giving subject headings, it is suggested that you see the Index of each for "Smith, Joseph F.", *Essentials in Church History*, Smith; *One Hundred Years of Mormonism*, Evans; *Heart of Mormonism*, Evans; *Biographical Encyclopedia*, Jensen, Vol. 1; *Prophets and Patriarchs*, Cowley; *History of Utah*, Whitney, Vol. 4; *Comprehensive History of the Church*, Roberts; *Gospel Doctrine*, Sermons of Pres. Smith, *Improvement Era*, Vol. 22, pp. 191-198.

Objective: To show definite ways in which President Joseph F. Smith proved himself worthy to stand as God's "Mouth-piece" to the people of this earth.

Organization of Material:

- I. His early life and ancestry.
 - a. Mobbing at time of birth.
 - b. Life preserved as infant.
 - c. Father in jail six months.
 - d. Mary moves from State.
 - e. Joseph F. remembers the Prophet.
 - f. His testimonies.
- II. Experiences on the plains.
 - a. Saves mother's cattle.
 - b. Sees her prayer answered.
 - c. Drives Oxen to Valley.
- III. A youthful missionary.
 - a. Called at fifteen.
 - b. Works his way to islands.
- IV. His many callings.
 - a. Goes on many missions.
 - b. Aids in Utah War.
 - c. A powerful speaker.
 - d. Ordained an Apostle, 1866.
 - e. Second counselor to Pres. Taylor, 1880.
 - f. Second counselor to Pres. Woodruff, 1889.
 - g. Second counselor to Pres. Snow, 1898.

(Continued on page 435)



Primary

General Board Committee:

Frank K. Seegmiller, Chairman; assisted by
Florence Horne Smith, Lucy Gedge Sperry
and Tessie Giauque

LESSONS FOR NOVEMBER, 1933

Ages 7, 8 and 9

First Sunday, November 5, 1933

Review Lesson

Continue here the use of pictures. From the picture let the children tell the story.

As they look at the "Presentation in the Temple," they might answer such questions as these: Which is Joseph? Mary? Jesus? Simeon? Who on that day were given something? Which of these received special blessings? If you have a postcard with the wise men on camels, show it to the class. Tell how they kept awake during the night looking for the "star in the east," how they left their homes and families and traveled many days over the hot sand of the desert to find the King, and how they carried with them gifts for the new-born child.

Why did Joseph and Mary take Jesus to a new home? Why did they leave at night? Why did not the wise men tell King Herod? When did the Holy Family return to Nazareth? How did they know the time had come?

Second Sunday, November 12, 1933

Lesson 74. Jesus As a Boy

Texts: Luke 2:39-40; Sunday School Lessons, No. 74; "Jesus the Christ," Talmage, pages 111, 112; Farrar's "Life of Christ," Chapter 5;

Weeds' "A Life of Christ for the Young," chapter 7.

Objective: Strength comes by doing.

Memory Gem and Concert Recitation: "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him."

Songs: "Jesus Once Was a Little Child,"—Primary Association Song Book; "I Like to Think that Jesus Was Once a Little Child."

Pictures: "The Childhood of Jesus," Primary Set of Pictures, Bible and Church History Stories. "Jesus and His Home in Nazareth," The Bible Primer (New Testament).

Organization of Material:

- I. His Home Life was Simple.
 - a. His house, white, near a green hill.
 - b. His dress, colorful.
 - c. He sought health and strength.
 - Why? Doing what?
 - d. He assisted in the home.
 1. Helped with making of beds.
 2. Went to the fountain for water.
 3. Carried fruit home.
 4. These experiences help him to teach, later, in a simple manner.
 - e. He played as other children played.
 1. Out of doors. Active games with groups of children.
 2. He responded to the call of His mother.
- II. Jesus, a Carpenter's Helper.
 - a. He works with Joseph.
 - b. Learned the carpenter trade.
 - Name carpenter's activities.
- III. "The Grace of God Was Upon Him."
 - a. He studied His lessons at school.
 - b. He attended church in the synagogue.
 - Kept the Sabbath day holy.
 - c. He read the scriptures with His mother.
 - Learned many verses from them.
 - d. He said His Daily prayers.

Lesson Enrichment—Point of Contact: Some questions may help here. What do boys like to do nowadays?

Why do they like to do these things? What do girls like to do and why? In this way the teacher may lead up to what Jesus may have done when he was a boy. Care should be taken, however, not to give the impression that we *know* what He did in his pastimes, for we do not.

But, since Jesus was much like other boys the world over, he must have learned many things during these years. That He had quick and accurate powers of observation is evident from what, as a man, He said about flowers, about animals, and about the way people act. All this must have come out of his boyhood habits.

One thing He probably had to do was to overcome—a matter of which he had much to say later in his life. This trait of character may be illustrated from the life of President Heber J. Grant, as shown in his endeavors to become a 'baseball player, in his efforts to learn the art of penmanship, and his learning how to sing later in his career. This may be preceded, or followed, by asking about how we learn to do any thing nowadays, and how one becomes expert in any art. What is the best time to learn to do anything, to form habits?

Third Sunday, November 19, 1933

Lesson 75. Some Songs of Thanksgiving (Two Thankful Mothers)

Texts: Luke I; Sunday School Lessons, No. 75; Weed's "A Life of Christ for the Young."

Objective: He who expresses thanksgiving to God brings to his own life joy and contentment.

Memory Gem: But the angel said unto him: "Thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth."

Songs: "For This New Morning," Holiday Song Book; "Sing and Pray," Deseret S. S. Song Book.

Pictures: "An Angel Comes to Zacharias," Bible Primer (New Testament).

Organization of Material:

I. Mary Visits her Cousin Elizabeth.

- a. Soon after the angel had announced the coming of Jesus.
- b. She learns of the promise made to Elizabeth.
From the angel.
- c. Elizabeth receives her with thanksgiving.
She blesses Mary and thanks her for her visit.
- d. Mary praises God.
 1. For her new testimony of the truth of the angel's message.
 2. For the joy which is coming to her.

II. John the Baptist is Born.

- a. The angel's promise fulfilled.
The promise was given to Zacharias, a priest in the Temple. Zacharias and his wife, righteous people.
- b. Elizabeth's family and neighbors rejoice with her.
- c. The Son is named John.
- d. Zacharias Praises God.
 1. For the blessing of his son.
 2. For the honor that is to come to this son.
 3. For God's blessing in sending a Savior.

Suggestions by way of questions, illustrations, and application: What kind of song did Hannah sing on the birth of Samuel? Why did she sing? Recall some of the songs we have sung in this class.

When Jonah discovered what God had done to save him, what did he say? What were his feelings on the occasion? Can you see now why we sing in the Sunday School? When we have a particularly pleasant experience in our lives, of whom should we think first always? Why? (Those who make it possible for us to be happy.) But some things we enjoy do not come from our parents or any other earthly person. What are some of these? What kind of feelings do we have for these blessings? Such a line of thought will enable the class to do better singing in the class and in the Sunday School.

Point of Contact: Select a song of praise and after singing it discuss

the words, meaning, etc., and its significance in our lesson.

Fourth Sunday, November 26, 1933

Lesson 76. A Psalm and a Story

Texts: Psalms 100; "Little Women," by Louise M. Alcott.

Objective: He who expresses thanksgiving to God brings to his own life joy and contentment.

Memory Gem: "Serve the Lord with Gladness; come before His presence with singing." Psalms 100.

Songs: "Sing and Pray," Deseret S. S. Song Book. "Lord, I Would Own Thy Tender Care," Deseret S. S. Song Book.

Pictures: Use any Thanksgiving

picture. It may be taken from a magazine or a newspaper.

Suggestions: "It may be well to begin this lesson by singing some appropriate songs that the children all know, preferably songs of praise and thanksgiving.

Then the rest of the period may be devoted to having the children tell some of their experiences during Thanksgiving week. Perhaps the teacher may give them a good start by relating something in her own experience, which is appropriate to the occasion.

After that one of the children—one who can read well—may be invited to read the leaflet entitled, "A Psalm and A Story" (Sunday School Lessons, No. 76).

Gospel Doctrine

(Continued from page 412)

Suggestions—Questions: The contrast between the Prophet's outer conditions and his inner life cannot too much be emphasized, so striking is it. Joseph's nature was a rare combination of the active and the contemplative. Up to now it had been largely active, during the months of imprisonment it was almost entirely one of meditation and study. This in great measure accounts for the ideas that he announced from his confinement.

How do you account for the fact that the Prophet and his companions did not chafe under their confinement? How do you account for the fact that the Prophet did not worry over the conditions in which the Saints found themselves at this time? What were those conditions? How do you account for the hopefulness of the Prophet as to the future of the Church?

The passage concerning the priesthood is quoted to show the spirit in which the priesthood must be admin-

istered. Is there any other great, underlying truth in this passage—a truth about the human personality? How would you state it?

Why did not the Lord intervene and prevent the persecutions of the Saints by the Missourians? Why, especially, did he not do so in the case of the Prophet, who was the leader of the people? What is the reason that we do not find the Prophet exerting his power with the Lord to free himself from the grasp of his enemies? What value would you place on these sufferings on the part of Joseph and his people? Are suffering and pain always due to a violation of divine law on the part of those who suffer? What light does the *Book of Job* throw on this problem?

CONCERT RECITATION

(John 17:3)

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

Kindergarten



General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

We need love's tender lessons taught
As only weakness can;
God hath His small interpreters;
The child must teach the man.

—Whittier.

LESSONS FOR NOVEMBER, 1933

First Sunday, November 5, 1933

Lesson 100. The Children's Period

This morning I have a very happy heart. It seems to be singing a little "thank you" song to our Heavenly Father. It says "thank you Heavenly Father for my dear father and mother. Thank you for the little boys and girls in my Sunday School class. Thank you for the brave, good men about whom we learn each Sunday."

Today in our little class, let us tell to each other all the good things that we can about the Prophet Elijah and the brave young Daniel.

The teacher will then present the pictures that she used with each lesson during the month of October. Plan your questions carefully in order to stress the objective of each lesson and refresh it in each child's mind. The faith, obedience and courage of Elijah and Daniel are rewarded by God's protecting care over them.

Variety is necessary to every child's happiness. Change your method of review often. The teacher might retell the story, having the children spontane-

ously take the parts of the different characters. As she comes to where Daniel speaks, allow the child to speak as Daniel spoke to the king's servant when he asked for plain food only. Have another child be the servant to answer Daniel. Other characters may be supplied as the story demands. Such a change will create interest among the children and help them to remember the message of the story longer.

Songs for the Month: "A Song of Thanks"—Hollis Dann, First Year, page 25; "We Thank Thee, Loving Father," page 96—Songs for the Little Child, Kohlsaas and Baker; "Prayer Songs"—Patty Hill's Song Stories; "Thanksgiving Hymn"—page 35, Kindergarten and Primary Songs—Thomassen; "Thanksgiving Songs"—Music Hour Series, First Year.

Rest Exercises: For this month, plan rest exercises that will recall to the children's minds things for which they should say "Thank you."

For another Sunday the exercise might be one in which the child shares what he has with others. Gratitude is best expressed through unselfishness and service.

Teachers will remember to say

CONCERT RECITATION FOR NOVEMBER

"For every little bird,
For every little flower,
For every single living thing
Made by Thy great power,
Dear Lord, who made this happy
world,
We thank Thee every hour!"

"thank you" for anything that the children do for them.

Second Sunday, November 12, 1933

Lesson 101. Elisha Brings Happiness To a Widow

Texts: II Kings 4:1-8; "Life Lessons for Little Ones," Second Year.

Objective: Implicit faith with earnest work brings the blessings of heaven.

Organization of Material:

- I. Elisha, a Prophet of God.
 - a. Has many helpers.
 - b. One faithful helper dies.

Wife is troubled—Goes to Elisha for help.
- II. Widow Follows Elisha's Advice.
 - a. Borrows containers from her neighbors.
 - b. She and her sons fill them with oil.
 - c. Sell the oil.
 - d. Pay the debt.
- III. Her Gratitude Expressed.
 - a. Goes to Elisha and expresses her thanks.
 - b. Thanks God for his goodness.
 - c. Throughout her life she serves God.

Lesson Enrichment: As grandmother came closer to Dorothy's front porch, she noticed the little girl sitting on the steps. Her head was resting in her hands and a worried look was on her face.

"Why, Dorothy, cheer-up," called grandmother to her. "Nobody likes to see a little girl without a smiling, happy face."

"But Grandma, I'm so worried. Next Sunday I am supposed to give a talk in Sunday School and I don't know what to say. It frightens me, too, to stand up in front of so many people."

Grandma laughed. "Why Dorothy dear, you are forgetting something very important. Don't you know that Heavenly Father will help you if you have faith in him and ask him? Tonight when you pray, tell our Heavenly Father what you have to do. Ask him to help you and he will if you will do your part."

"I'll do that grandmother," said Dorothy, appearing happier and more relieved.

That night as Dorothy knelt by her little bed, she told Heavenly Father of the talk she had to give and asked him to help her prepare and give it. All week long she worked hard, studying, preparing and practicing her talk. Before she went to Sunday School she asked Heavenly Father once more to help her. When it came her turn to talk she did well. She worked hard and Heavenly Father had blessed her efforts so that she was successful. How happy and how grateful she was to him.

A long time ago, there was a widow lady who was just as grateful to our Heavenly Father as was Dorothy.

Third Sunday, November 19, 1933

Lesson 102. A Great Lady in Shunem Helps Elisha

Texts: II Kings 4:8-17; "Life Lessons for Little Ones," Second Year.

Objective: God blesses those who help His servants.

Organization of Material:

- I. Heavenly Father's Servants.
 - a. One who actively does his will.
 - b. Name some of them.
 - c. How we should treat them.
- II. Elisha, a Servant of Our Heavenly Father.
 - a. Great Lady of Shunem asks him to her home.
 - b. Is invited to come there often.
 - c. Elisha is grateful.
- III. A Surprise Planned for Elisha.
 - a. A room is built for him.
 - b. Is furnished with all that he needs.
 - c. Description of house and furnishings.
- IV. Elisha Comes Again.
 - a. Is taken to his room.
 - b. Is told that it belongs to him.
 - c. Expresses his appreciation to the great lady.
 - d. Kneels in prayer and thanks God.
- V. The Great Lady and Her Husband are Rewarded.
 - a. A beautiful baby boy sent to them.
 - b. Express their love and gratitude to God.

Lesson Enrichment: Far away in Germany lived a dear little lady. Everybody loved her, not because of the beautiful clothes she wore nor the fine home she lived in, but because of the many sweet, thoughtful things that she did for other people.

One day a missionary boy came to her door. He told her about Heavenly Father and of the things that He should like to have all His people do. He gave her some little books to read. In them she would find the lessons that the Lord wished all of his people to learn. For many hours these two people talked. When it came time for the missionary to go, the little lady invited him to come again soon. This he did gladly, bringing other missionaries with him. Each time they came they taught the lady of Heavenly Father's will. In return the lady would share with them the food that she had. If they had any clothes that needed mending, she would take care of that. All the missionaries loved her because she was so good to them.

One evening a call came for some of the missionaries to hurry to the dear lady's home. She was very sick. She wished to be administered to by the servants of our Heavenly Father.

The missionary boys did as they were requested. They placed their hands upon her head and asked that Heavenly Father bless her and make her well. Within a short time the lady was well and strong again. She had been blessed because of her faith and the Lord had rewarded her for the many kind and good things that she had done for His servants.

Fourth Sunday, November 26, 1933

Lesson 103. Naaman and The Little Maid From Israel

Texts: II Kings 5:1-19; "Life Lessons for Little Ones," Second Year.

Objective: Implicit faith with earnest work brings the blessings of heaven.

Organization of Material:

- I. Elisha, the Prophet.
 - a. Is beloved of all the people in Israel.
 - b. They obey his teachings.
- II. The Israelites are Defeated in War.
 - a. Many are taken captive to another country.
 - b. The little maid is taken far away to the House of Naaman.
 - c. Is treated with kindness.
- III. Naaman Becomes Ill.
 - a. No one can cure him.
 - b. Little maid tells him to go to Elisha. Promises that he will cure him.
- IV. Naaman Goes to Samaria.
 - a. Visits the King.
 1. Asks to be cured.
 2. King becomes angry.
 3. Thinks the request unreasonable.
 4. Elisha hears of Naaman's presence.
 5. Asks that he come to him.
 - b. Naaman goes to Elisha.
 1. Is told to bathe seven times in the river Jordan.
 2. Will then be cured of his disease.
 - c. Naaman's reaction.
 1. Is angry.
 2. Servants plead with him to obey.
 3. Yields to servants' plea.
 4. Is made well.
 - d. Naaman returns to Elisha.
 1. Wishes to reward Elisha.
 2. Elisha refuses to accept it.
 3. Tells Naaman it is God who has cured him.
 4. Naaman is grateful.
 5. Promises to worship only the true God.
- V. Naaman Returns Home.
 - a. His wife is grateful for his cure.
 - b. Little maid is happy too.
 - c. Tells them he will now worship only the true God.

Lesson Enrichment: Little Betty was in the Kindergarten class of her ward Sunday School. Each Sunday, her teacher would tell her stories of Heavenly Father and His servants. Betty learned among other things that if we have faith and do the will of our Heavenly Father, He will bless us.

One day Betty was playing with some little friends. They were chasing each other around the yard. All at once, Betty slipped and fell, hitting her eye on something sharp. When the doctors examined her eye, they told her mother that Betty would never be able to see out of that eye

again. Her mother was heartbroken and her father sad. Betty, however, knew of someone who could do far greater things than doctors can do. She told her mother that if she would send for the Sunday School Superintendent and have him administer to her she was sure that Heavenly Father would make her able to see once more.

Betty's mother phoned to the Sunday School Superintendent and told him of Betty's request. He came quickly, bringing with him his two assistants. As they placed their hands upon her head and blessed her, Betty's heart was glad. She knew that Heavenly Father would hear their prayer.

A short time after, when the doctor removed the bandages it was found that Betty's eye was entirely healed and that she could see just as well as before her accident.

Everyone in that home was grateful that Betty's brown eyes would see and be able to smile at them again. That night they all knelt in prayer, thanking Heavenly Father for his goodness to them.

A New Song Book

The Kindergarten Committee announces the adoption of a new song book for use in the Kindergarten Departments of the various ward Sunday Schools.

The book is entitled "*Songs For Little People*" by Danielson & Conant and contains 154 songs which children like to sing. Here one will find the best of children's songs about Christmas, Thanksgiving, Easter, songs about birds, flowers and seasons of the year, and a variety of religious songs. There are splendid marches and motion music, also necessary in providing a program for organized children's groups. The book was prepared especially for use in the kindergarten and primary departments of the church school. Wherever the book is used, little people sing its songs with great enjoyment and respond freely and naturally to its call to praise and worship.

The book is now for sale at the Deseret Book Company, 44 East South Temple in Salt Lake City, Utah. Price \$1.25; by mail \$1.35.

Church History

(Continued from page 428)

- h. President of Church, 1901.
- i. Visits U. S. Missions and Europe, 1906.
- j. Puts Church on firm financial footing.
- k. Died, Nov. 19, 1918.

Lesson Enrichment. President Smith's "A vision of the redemption of the dead."

This vision should be read and studied by every teacher. You are here given an insight to the divine knowledge of President Joseph F. Smith. In concluding the review of the vision, President Smith declares, "I beheld that the faithful elders of this dispensation, when they depart from mortal life, continue their labors in the preaching of the gospel of repentance and redemption, through the sacrifice of the Only Begotten Son of

God, among those who were in darkness and under the bondage of sin in the great world of the spirits of the dead. The dead who repent will be redeemed, through obedience to the ordinances of the house of God, and after they have paid the penalty of their transgression, and are washed clean, shall receive their reward according to their works, for they are heirs of salvation.

"Thus was the vision of the redemption of the dead revealed to me, and I bear record, and I know that this record is true, through the blessings of the Lord and Savior, Jesus Christ, even so. Amen.—Joseph F. Smith." See *Gospel Doctrine*, pp. 596-601.

Application: From Childhood to manhood and old age, President Smith has served as an outstanding example for all Israel. Lead the boys and girls to want to be like him.



THE FUNNY BONE

Joking is divided into two distinct classes: one low, wanton, shameful, obscene; the other elegant, courtly, ingenious, polite.

—Cicero.

Willing Enough

Teacher: "Alfred, come here and give me what you have in your mouth."

Alfred: "I'd like to. It's the toothache."

Just Old Pals

He: "I have a sort of feeling I've danced with you before somewhere."

She: "So have I. The pressure of your foot seems familiar."

Cleaning Up

Mother: "Tommy, what are you doing in the pantry?"

Tommy: "Oh, just putting a few things away."

Miracle Wanted

"I am grieved, Sir," said the head clerk, "to hear of the junior partner's death. Would you like me to take his place?"

"Very much," replied the senior partner, "if you can get the undertaker to arrange it."

Blood From A Dead Beat

The smart young fellow stepped out of the taxi.

"Sorry, old chap," he said, "but I can't pay you. You can't get blood out of a turnip, you know."

"No," said the taxi-driver, taking off his coat, "but you ain't no turnip."

Altruistic

Housewife (suspiciously): "I see you've put all the biggest strawberries on top of the box."

Grocer: "Oh, yes, Madam. That's part of our personal service to our customers. We do that to save you the trouble of hunting through the box for them."

What a Look

Rag Man: "Any beer bottles, lady?"

Lady: "Do I look as if I drank beer?"

Rag Man: "Well, any vinegar bottles, lady?"

Approximately

One: "Do you know how far apart your ears are?"

Two: "No, how far is it?"

One: "A block."

Down on Him!

Maurice: "Don't you think my mustache becoming?"

Maureen: "It may be coming, but it hasn't arrived yet."

Down With Prosperity

Kind Stranger: "And what do you want to be when you grow up, my little man?"

Little Man: "What Daddy is."

Kind Stranger: "Splendid! And what is Daddy?"

Little Man: "Unemployed."

Dear Old Grandma

Boss: "It's tough on you, Billy, with baseball season under way and your grandfather dead. Let's see, I believe he died four times last summer."

Billy: "Yes, sir, I know, but grandma has married again."

Athletics

Now we know what "burning up the track" means in matters of speed.

A woman was talking with a friend about the athletic achievements of the latter's son.

"Your boy must be an exceptionally fast runner; I see by this morning's paper that he fairly burned up the track with his record-breaking speed. I suppose you saw him do it?"

"No, I didn't see him do it," replied the boy's mother, "but I saw the track this morning and there was nothing but cinders there."



Ruth Snow

A WORLD'S CHAMPION

MISS RUTH SNOW of the L. D. S. BUSINESS COLLEGE won first place in the 150 word dictation contest (the highest speed given) at the INTERNATIONAL COMMERCIAL SCHOOLS CONTEST held June 23, 1933, at the CENTURY OF PROGRESS EXPOSITION in CHICAGO. Miss Snow won in competition with university and business college students from the best schools in the United States.

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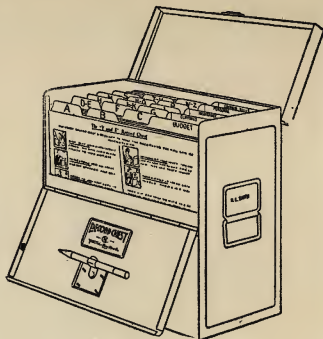
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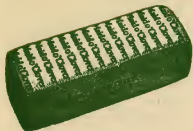
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